The Homiletic and Pastoral Review

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VOL. XXVI, NO. 3 DECEMBER, 1925

The Preacher and Attention

Studies in N. T. Interpretation

Merit of the Most Ordinary Actions

Time, Its Nature and Its Responsibilities

Liturgical Attitudes

Illicit Affinity

Liturgical Notes—Roman Documents
Answers to Questions

In the Homiletic Part: Sermons; Book Notes; Recent Publications

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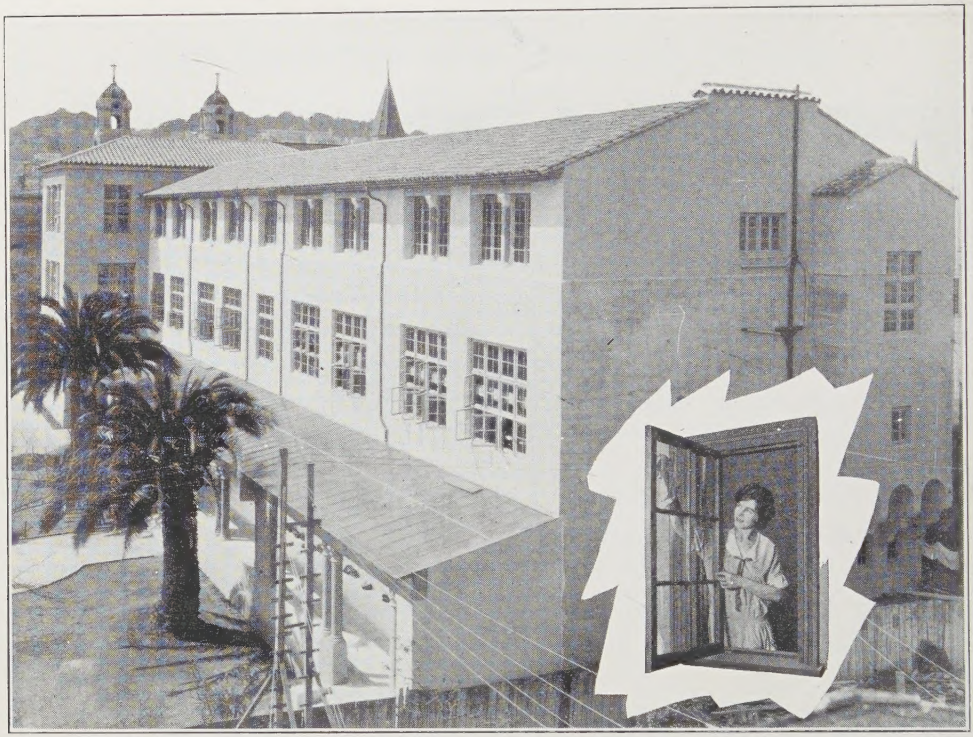
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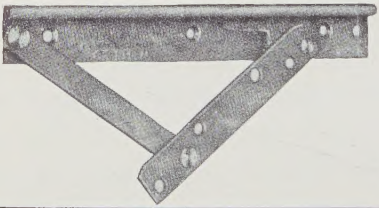
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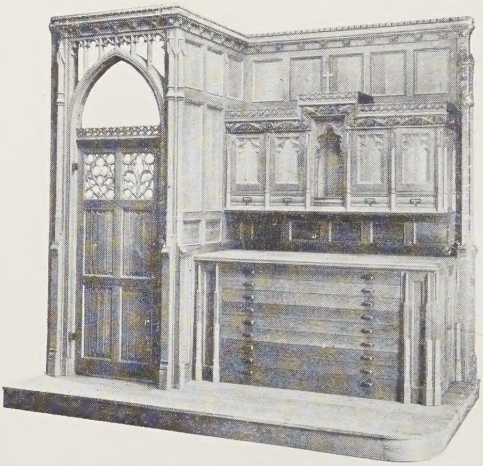
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Vol. XXVI DECEMBER, 1925 No. 3

PASTORALIA

The Priestly Vocation

The echoes of the interesting controversy inaugurated by Canon Lahitton have not yet died away. As is the wont in such cases, the controversy though waged with much fervor has failed definitely to settle the issues raised, but has on the other hand given occasion to misconceptions concerning its real import. In the course of the discussion, the learned Canon found himself constrained materially to modify his original views, a fact that was not always sufficiently taken into account by those who popularize his ideas. By undue emphasis placed upon certain aspects of the question, wrong impressions were created which it will be necessary to correct. Many went as far as to deny completely the existence of a vocation to the priesthood, identifying what was formerly regarded as the sacerdotal vocation entirely with the call of the Ordinary to Holy Orders. For such a radical departure from the traditional teaching on the subject there is no sufficient warrant.[1]

This extreme view of the non-existence of a divine calling was adopted by well-meaning priests in the interests of sacerdotal recruitment. On the basis of this theory they expect to increase the number of candidates for the ministry, and also to secure a higher

[1] Thus, Rev. Philip E. Hallett categorically states: "In other words, the vocation to the priesthood is the Bishop's call to orders" (*Vocations to the Secular Priesthood,* in *The Tablet,* August 29, 1925). If words mean anything, this is tantamount to a denial of what the ordinary mind understands by a priestly vocation. If it is a complete statement of the case, then the only consistent and sensible thing to do is to abolish the term altogether. To retain a term that has been completely denatured and emptied of its universally accepted implications, and employ it in a meaning not only foreign to, but actually contradicting the original acceptation, cannot but breed confusion and give rise to serious misunderstandings. According to the Gospel, it is not safe to put new wine into old bottles. It is equally imprudent to put new meanings into old words, especially if they have extensive currency in common speech.

type of applicants. The new theory, therefore, in their view will both benefit the Church and raise the standards of the priesthood. Many excellent young men of superior moral character, lofty aspirations and high intellectual attainments, it is claimed, were deterred from presenting themselves for ordination, held back by the fear of intruding where God did not want them. Others, on the contrary, of a much inferior type would seek the priesthood merely on the strength of some mysterious inner vocation of a very vague and indefinite nature, the presence of which it was at all times difficult to establish. The Church in this manner was deprived of many devoted ministers over-scrupulous in the matter of vocation, and burdened, on the other hand, with indifferent laborers who were less squeamish in this regard, and who relied exclusively on the internal summons that silenced all their doubts and misgivings about personal worth and fitness. Of course, if this actually was the situation, the old theory did considerable harm inasmuch as it turned away from the priesthood men of greater conscienciousness and more exacting ideals, whilst it attracted the less desirable who were not so rigoristic in their requirements of personal integrity and worthiness. The vocation made up for existing defects and even moral shortcomings. The theory worked the wrong way. It discouraged those of tender conscience and favored those of laxer views. All in all, it would appear that this theory was a convenient refuge for incompetency and mediocrity.[2]

We believe neither that the doctrine of a divine vocation has had the baleful influence ascribed to it, nor that it has been swept into the discard as a result of the recent controversy. It is true that certain of its aspects that had been overstressed were reduced to saner proportions, but its main features remain intact. For all that, the controversy was not useless; it has resulted in a well-balanced theory, in which all details are properly coördinated and

[2] This seems to be implied in the following passage: "In the discussion that followed the reading of the paper, a point was raised as to the effect of Canon Lahitton's teaching on the number of vocations. The writer answered that its whole purpose was to increase the number of vocations, and these vocations of the best type. There are numbers of young men of excellent abilities and character and of high ideals who nevertheless, feeling no interior call to the priesthood or any overpowering desire for it, continue all their lives as laymen. It may be that in their humility they never dare to aspire to such an honor. . . . On the other hand, we often find men who strongly desire to be priests, but yet are unfit physically, intellectually or otherwise" (Father Hallett, *loc. cit.*).

harmonized with other points of doctrine. The customary manner of speaking about the sacerdotal vocation is still justified, and may safely be employed without recourse to mental reservation or prejudice to the truth.[3]

Canon Lahitton's Amended Views

Greater men than Canon Lahitton have seen themselves compelled to tone down the statements they made in the heat of a controversy. The fact is that a controversy always leads to exaggerated assertions, which under the stress of the discussion have to be brought back to their proper dimensions. This is the inevitable outcome of human limitations. Canon Lahitton has been great enough to admit that some of his original declarations call for drastic qualifications. Though at first he rejected anything that savors of a divine vocation antecedent to the episcopal call to Holy Orders, he later admits such a preliminary vocation under the name of a providential designation.[4]

If the divine vocation and the episcopal summons coincide in every respect, then it follows logically that everyone whom the bishop advances to Holy Orders, irrespective of any other consideration, is actually called by God. To this conclusion, perfectly justifiable if the episcopal call and the divine vocation are identical, Canon Lahitton does not subscribe. Evidently, therefore, he does not accept the premise from which the inference is drawn. What about those, the question was put, who by deception gain access to the priesthood? Can they be said to have been called by God, since

[3] "Now, in answering this objection, I venture to recall to your minds the very important teaching of Canon Lahitton in his book, 'La Vocation Sacerdotale.' Of course, it is known to most of you, but obviously it is not known in the Catholic body generally as widely as it deserves to be, for modes of thought and speech are still current which, since its publication, are antiquated" (*loc. cit.*). It is not so certain that these modes of thought and speech are obsolete, for, strange to say, they recur in the new Code of Canon Law (cfr. Canon 1353).

[4] He writes: "Qu'on pourrait bien en soi, et sans porter atteinte à la pure doctrine, nommer vocation interne ce qui n'est en réalité qu'une première désignation providentielle, une autorisation ou une excitation à se présenter au choix et à l'appel de l'autorité ecclésiastique" ("Deux conceptions divergentes de la vocation sacerdotale," Paris, 1910). Again: "On peut appeler vocation cette préparation providentielle que l'on croit constater dans tel sujet, mais en prenant le mot dans un sens purement analogique" (*loc. cit.*). Thus formulated, the new theory does not differ materially from the old familiar one. We use vocation in an analogous sense, as we also by way of analogy refer to conscience as the voice of God. Yet, as the dictates of conscience are in a very real sense the intimations of God's will, so likewise the priestly vocation is an expression of His eternal designs.

as a matter of fact they were called by the bishop? The Canon's answer is: "No, if the bishop is deceived with regard to the dispositions of the subject—and we grant that he is not infallible; if, what is rarer and more serious, he has deliberately deceived himself—and even that is not impossible—a candidate thus called by his legitimate superior is nevertheless not truly called by God."[5] In view of such concessions, the contention that Canon Lahitton absolutely identifies the divine call and the episcopal acceptance of the candidate falls to the ground. The two theories approach one another so closely that all divergence between them seems to disappear. It may be maintained, as scholarly writers have contended, "che nessuna sostanziale differenza esiste tra i moderni a gli antichi."[6]

The Doctrinal Import of the Roman Decision

The decision that was handed down by Rome in response to inquiries concerning the orthodoxy of Canon Lahitton's teaching,

[5] "La Vocation sacerdotale" (Paris, 4th ed.). Dr. Alphonse Mulders, who has published a strong defense of the traditional theory, thus describes the Canon's gradual shifting of position: "D'ailleurs, M. Lahitton ne tarda pas à reconnaître loyalement que la sagesse humaine est toujours courte par quelque endroit; n'est-il pas vrai que les plus grands esprits ont cru devoir rectifier parfois leurs positions doctrinales? C'est pourquoi, bien qu'il n'admit primitivement 'pas d'autre vocation divine au sacerdoce que celle qui se traduisait dans une vocation intimée par les ministres de l'Eglise,' il conceda plus tard qu'une investigation théologique, fondée sur la doctrine de St. Thomas, fait 'découvrir dans le sujet même un appel divin, distinct de l'appel de l'eveque et anterieur,' et que cet appel antérieur fait que l'on se dirige vers le sacerdoce, que l'on se présente aux portes du sanctuaire, que l'on se propose au choix et à l'appel de l'évêque.' Aussi, après que la commission cardinalice eût consacré une fois de plus et officiellement le langage traditionel, qui couvre une doctrine, en distinguant expressément entre l'appel episcopal et la condition qu'il faut examiner du côté de l'ordinand et qu'on appelle vocation sacerdotale, M. Lahitton se hâte d'expliquer: 'Elle est appellée vocation en tant qu'on l'envisage comme œuvre de la grâce, œuvre surnaturelle de Dieu qui secrètement oriente, travaille, dispose certaines âmes en vue du ministère des autels, soit qu'Il veuille vraiment qu'elles y aboutissent, soit qu'Il se reserve de les en empêcher.' Et quant à l'appel hierarchique, il en avoue même, non sans quelque regret pour sa première thèse, que cet appel n'est divin que médiatement et dans un sens dérivé, non au sens strict du mot" ("La Vocation Au Sacerdoce," Bruges).

[6] *Il Monitore Ecclesiastico,* XXII, 132. But, though it cannot be said that the distinguished Canon has introduced a new notion of the priestly vocation or restored one that had been forgotten, it must not be concluded that his work has been useless. The controversy which he started has clarified the prevailing doctrine, brought out in bolder relief its constituent elements, and freed it from quietistic and rigoristic infiltrations. A doctrine like that of the priestly vocation, so surcharged with emotional possibilities and fraught with practical consequences, may very easily become somewhat distorted in the hands of ascetical writers, who love to adorn the truth with fanciful embroideries of their own design. Such disfiguring excrescences have been removed, and to have been instrumental in bringing this about is no small merit.

was widely interpreted as explicitly denying the existence of any divine vocation prior to the call of the Ordinary. It was hailed as marking a return to the ideas that prevailed in the Church before the Council of Trent.[7] Those who put this construction on the Roman answer, had of necessity to deny the continuity between the teaching which was in vogue before the seventeenth century and that which became prevalent in more recent times. An analysis of the response will show whether this interpretation is justified by the text in question.

Roman responses are very carefully worded. They do not mean more than they actually say. On the whole, they rather eschew doctrinal decisions, if this is in any way possible. Usually they are negative, and do not introduce any new teaching, but refer the questioner to the approved sources. The economy thus exercised by the Roman congregations is dictated by the wisdom of experience. In the light of these well-known peculiarities of Rome and the prudent reticence of the Roman Congregations, the response given in the case of the Abbé Lahitton must be interpreted. We must be very wary not to read into it what in reality was not intended to be there; we must not attribute to it an amplitude which it nowise possesses.

When a Roman Congregation sanctions certain points of doctrine contained in a book that is brought to its notice, it does not thereby approve of the entire content of the volume, but limits itself strictly to the questions that have been raised. It will not do, therefore, to extend the approval beyond these points. Taking these facts into account, we shall see that the Roman decision bearing on the

[7] The article in *The Tablet*, previously referred to, puts this construction on the Roman decision, as is evident from the following passage: "The book may be described as epoch-making, for not only has it restored the true notion of the priestly vocation as it was understood prior to the seventeenth century, but it has occasioned authoritative pronouncements from the Holy See." Father M. T. Lelen, whose purpose in writing is identical with that of the author of the above-mentioned article (namely, that of increasing the number and improving the quality of priestly vocations), is much more cautious and conservative in his assertions. It would be possible to claim him for either side of the controversy, and this we think is due to the circumstance that he wishes to reconcile the two contradictory opinions in a higher synthesis which embraces the elements of truth that are separately embodied in each. In substance we can agree with him, though we do take umbrage at some of the statements, which to our mind are a little too emphatic and need modification. The article of which we are speaking is entitled "False Ideas of Priestly Vocations," and was published in *The Acolyte* (September 12, 1925). Later on, we shall give the gist of this very readable article, and point out where, to our mind, it lays itself open to misapprehension.

controversy with which we are concerned does not intend to put forth a positive and complete doctrine of the nature of the sacerdotal vocation. The surest sign that this is so, is the fact that the controversy has continued without authoritative interference even after the Roman decision was made. It is going on at the present moment, and the last word in the matter has not yet been said.

The decision was rendered in the following terms: "Opus præstantis viri, Josephi Canonici Lahitton, cui titulus 'La Vocation sacerdotale' nullo modo reprobandum esse; imo, qua parte adstruit: (1) neminem habere unquam jus allum ad ordinationem antecedenter ad liberam electionem Episcopi; (2) conditionem, quæ ex parte ordinandi debet attendi, quæque Vocatio sacerdotalis appellatur, nequaquam consistere, saltem necessario et de lege ordinaria, in interna quadam adspiratione subjecti seu invitamentis Spiritus Sancti ad sacerdotium ineundum; (3) sed e contra, nihil plus in ordinando, ut rite vocetur ab Episcopo, requiri quam rectam intentionem simul cum idoneitate in iis gratiæ et naturæ dotibus reposita, et per eam vitæ probitatem ac doctrinæ sufficientiam comprobata, quæ spem fundatam faciant fore ut sacerdotii munera recte obire ejusdemque obligationes sancto servare queat, esse egregie laudandum."[8]

The decision presents two distinct parts: in the first it is asserted that the general trend of the Canon's work is not deserving of censure; and in the second, three points of doctrine specifically mentioned are singled out for high commendation. Not everything in the work comes in the same category. The praise bestowed is restricted to the three points which the Cardinals take the trouble of enumerating. The interpreter of the Decree has no right to

[8] *Acta Apostolicæ Sedis* (July 15, 1912). It must be kept in mind that the decision bears on the two works which the Canon Lahitton had published at the time when it was rendered. Consequently, the statements of the earlier publication would be judged in the light of possible interpretations and modifications contained in the later one. "Pour saisir la portée exacte de ce document pontifical, qui est d'une rédaction très avisée, il faut donc avoir lu et comparé les deux ouvrages, sur lesquels porte l'appréciation des juges, en d'autres termes, il faut savoir sur quels points l'auteur s'est retracté peut-être, ou s'il s'est expliqué dans sa publication ultérieure" (Dr. Alphonse Mulders, *loc. cit.*). Moreover, the text itself seems to favor the old view, inasmuch as it speaks of a "conditio, quæ ex parte ordinandi debet attendi, quæque Vocatio sacerdotalis appellatur." Surely, if the mind of the Cardinals had been to sound the death-knell of the old theory, they would hardly have adopted a manner of speech that could not but lend countenance to its advocates. Later developments have plainly shown that Rome never meant by this decision to deal a fatal blow to the accepted theory, but that it intended merely to add certain needed corrections and proper safeguards.

ignore or set aside this distinction, which no doubt was advisedly made for a good reason. Evidently the Cardinals did not wish to cover with their authority all that is set forth by the distinguished Canon. Finality attaches only to the points that are expressly selected for approval. As to the other matters, the doctrinal attitude of the Church is not defined. Is it not somewhat hasty to infer from this text that the Church disapproves of the theory of the priestly vocation, as it was commonly understood up to the time of the recent controversy, and to deduce from it a sweeping condemnation of the ascetical writers on the subject that have preceded Canon Lahitton? Barring the exaggerations that have become associated with the traditional teaching and that are set right in the three points plainly specified, the decision leaves the matter as it was.

What Vocation Means to the Priest

To reduce the priestly vocation to the call of the Ordinary robs it of much that is of supreme moral significance. By this narrow definition it becomes completely externalized, and is deprived of all mystical implications. It sinks to a lower level and shrinks almost to the dimensions of the commonplace. In the life and labors of the priest, it loses much of its inspirational value and dynamic force. The thought of being called by God in a very personal manner bears the priest up in his trials and disappointments. There are "zero hours" in the career of the priest, when all sources of human consolation dry up, and when he would be crushed under the weight of his burdens if he were not sustained by the conviction that he has not of his own accord sought the dizzy heights where he stands, but that he followed an authentic voice that led him on, and the Author of which is now near him. Without this mystic outlook on his calling, his heart will often grow heavy within him, his feet will become weary, and the fire of his enthusiasm will burn low and finally sink into ashes. But the thought that he has been elected by God will come to him like a fresh breeze from another world, bracing his flagging spirits in a wonderful manner and instilling into his soul a new courage and a new energy. We cannot get along in life without mysticism. We need it as much as we need bread, as we need the air. And surely no one will claim that there is anything mystical about the sacerdotal vocation, if it is not a

call that emanates from God, but merely an invitation or a behest coming from the Bishop. The Bishop can only guess at our fitness for the arduous duties of the priesthood; he may overrate our strength, and in that case we are fighting an unequal fight. If God calls us, He can supply what is necessary, and we need not fear.[9]

If we judge the question from the pragmatic point of view, everything speaks in favor of a divine vocation. It is the theory that works out splendidly in the experience of the priest. It inspires, it encourages, it strengthens, it comforts, it heartens and sustains. A theory that is so beneficient in its effects, so soul-satisfying and so dynamic in its practical aspects, by the pragmatic test is established as true. It is inconceivable how this conception of the priestly vocation could have any but a good influence on the attitude of the priest towards his duties and his work. If anything, it will make him love his work more, and take his duties more seriously. It will fill him with the lofty ambition of carrying the work to which he has been called to a glorious consummation. With Christ he will say: "I must work the work of Him that sent me, whilst it is day; the night cometh, when no man can work" (John, ix. 4.).

Judged by its fruits, the traditional conception of the priestly vocation as being a call from God stands splendidly vindicated.

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[9] St. Thomas beautifully says: "Respondeo dicendum quod illos quos Deus ad aliquid eligit, ita præparat et disponit ut ad id ad quod eliguntur inveniantur idonei, secundum illud II. ad Corinthios 3, 6: Idoneos nos facit ministros Novi Testamenti" (*Summa Theol.*, III. q. 27, a. 4.) The priest who believes in a real vocation to the ministry places his confidence in God, who will not desert those He has singled out for special tasks. This consciousness will be his armor and an unfailing source of invincible energy. It will also impart a radiant beauty to the life in which he is engaged and lift it to a higher level. One thing against which the priest must be on guard is against looking upon the sacred ministry as a mere profession. He will not fall into this fatal mistake if he clings to the mystical idea of a Divine vocation. The mystical vision sees more in things than the natural eye can behold.

THE PREACHER AND ATTENTION

By R. J. Collentine, C.S.C.

The frequent recurrence of the task of preaching, with the drudgery and readjustment of plans that it often entails, makes the subject one on which a priest starts thinking and developing convictions very soon after he has said his first Mass. His introductory reflections thereon are probably some distance behind him, even when he climbs the pulpit steps for the first time. As he nears the Silver Jubilee milestone, he would likely be surprised at the number of paragraphs and pages his convictions would cover were they put into print. The spoken and written opinions on preaching show a generous distribution of agreement and disagreement. One phase, however, which seems to produce little difference of opinion, is the part that illustration plays in sustaining attention. Regarding the need of sustaining attention, there can be only the unanimity that greets the self-evident. A sermon that does not command attention is equivalent to a sermon never preached, or preached in a foreign tongue. That a certain amount of concrete illustration is vital to sustaining attention, can hardly be gainsaid.

The average attitude in the pews is a passive one. It is not an attitude conducive to effort; rather it inclines to the opposite extreme. The pathway leading to a point through a steady succession of abstractions is for the average listener what a climb is for a walker. In the beginning it may be bearable and even interesting; but ere long the strain begins to tell. Then it is that even the educated churchgoer will give the usual signals of distress which human nature has adopted to indicate her rebellion at being bored. These signals are warnings for the speaker to utilize some such device as an illustration, even if he has to loiter and lose time on the way to the point.

Nearly every audience of any size has its variety of types. There is one for whom the sound of a voice in the pulpit is a soporific. There is the fidget, for whom a change of position is imperative every few minutes. There is the observer, who must contemplate everyone on whom he can train his eyes. Perhaps, to add to the problem of holding attention, there is somebody's little boy swinging

a Rosary, with the extremity striking a bench at each revolution, or somebody's baby who follows the traditional childhood practice of developing vocal power by exercising it. One and all of the grown people, with their varying degrees of good-will and ability to grasp, seem ready to rebel in their own particular way at any attempt to make them work on Sunday morning.

Some subjects compel interest by their very nature. These need only be set forth in understandable English to command attention. In them nearly everyone has an interest, because earthly existence draws them into his life. If a man has prejudices, anything with the remotest bearing on such prejudices will intrigue him. Touch on something regarding which he has strong beliefs and feelings, especially if you agree with him, and he could not withhold attention if he tried. Particularly is this true of a sermon dealing with conduct. Observe a man who has been swindled out of a large sum of money listening to a sermon on honesty. He leans forward and foregoes a back-rest for any period, and devours what he hears, no matter in what form presented. Look at the man with the enemy neighbor, who expresses that enmity by calumny. He happens to be listening to sermon on slander. Even though the sermon has little to recommend it in composition and delivery, our friend, if he listens, has homicidal feelings at the sound of a cough.

But the majority of subjects require a generous use of illustration. The word "abstract" throughout the course of this paper refers to what the intellect produces from the findings of sense-perception. It is the shape into which the intellect converts what the senses present. "Abstract treatment" refers to a statement of principles dealing with belief or conduct, where abstract terms are either used exclusively or predominate. They may include one or many concrete terms. But the vesture of the thought is woven mainly of the abstract.

Illustrations may be employed by built-up comparisons or by examples taken from real life. The verdict of public speakers, as read in their practice, seems to favor the example from real life. Observation of the effects produced by this method, whether the speaker himself be the observer or another in a post that commands a front view of the listeners, more than justifies the preference. "The story is told," "it is related in the life of," "I remember on one occasion,"

are phrases that time and again bring wandering eyes back to the pulpit. The concrete is what the listener awaits and greets with the silent applause of his attention.

When incidents are lacking, the function of the concrete can be performed by built-up comparisons. In the effective use of the latter the imagination has an important work to perform. But imagination alone, however vivid, will not suffice. An abundance of serviceable materials is required. This calls for a diligent and discriminating habit of observation, which will ensure abundance but exclude the useless.

Discretion in the choice of apt material may determine the success or failure of this method. It has to be accommodated to the make-up of the audience. To illustrate a point by means of a harvesting operation might capture close attention in an agriculture section, whereas it would meet with little response in a locality where the only industry was fishing or mining coal. What will interest the hearers? What is the complexion of the world that daily meets their eye? What is their trade or their profession? What forms their subjects of interest during rest? What is their recreation? These questions help to determine the quality that gives illustration its effectiveness.

Our Lord's method is a delightful example of this procedure. On one occasion He wished to remind the disciples of the need of union with Him. He wished to make clear their absolute dependence on Him—to teach them that without the Divine Being, who is the exclusive source of light and strength, they could do nothing, and that separation from Him was equivalent to spiritual death and final rejection. He was talking to men who possessed a mentality on which an explanation in abstract terms might make little impression, and whose power of attention was none too reliable. Our Lord's aim was to impart these notions in a clear telling form. To this end He chose the figure of the vine and its branches. The subject would appeal, because it had an interest born of familiarity. Vine-growing was extensive in the neighborhood, and therefore must have been a frequent subject of conversation. Most of the listeners understood the need of pruning dead branches—and the importance of good roots and good vine-stalks. They knew the owner's delight at the

assurance of a good crop, and his depression at the signs of a failure.

With these circumstances in mind, Our Lord began: "I am the vine, you the branches. As the branch cannot bear fruit of itself unless it abide in the vine, so neither can you unless you abide in Me. He that abideth in Me, and I in Him, the same beareth much fruit. If anyone abideth not in Me, the same shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire and he burneth." How familiar this operation must have been to all of His hearers! Likely enough the lesson came back to many of them ever after when they looked on a vine. Likely, too, the sight of a dead branch was not very soothing to a lukewarm beholder after the lesson of that day.

Will the example appeal, and to how many hearers? How often does their life-program bring them into contact with it, and what is their attitude towards it? These questions go far toward establishing the fitness of an example. A recognition of this principle is to be found in the introductory remarks of a certain Retreat Master in his opening conference to a group of students. In the afternoon a football game had been played on the university campus. The Retreat Master had been a witness of the game, and the following result appeared in his evening discourse: "This afternoon, for the first time in my life, I saw a game of football as it is played in America. I saw men running, dodging, falling down, rising, and falling down again. I saw them colliding, elbowing, and shouldering. Never have I seen so much energy and concentration on a common purpose displayed in so short a space of time. If I can count on a like energy and concentration during the Retreat, its success is a foregone certainty." This example, simple as it was, fulfilled its purpose. It was drawn from material in which the listeners had an enthusiastic interest. They gave it an attentive welcome.

Certain examples have a general interest, and require no great amount of deliberation as to the advisability of using them. Military examples during war time catch the interest of any group, no matter how few the trains that pass through their town. There are certain activities familiar to everyone at all times, and these are always serviceable. One sample of this kind is the following, used

by a noted pulpit orator of bygone days. He compared the hardened sinner to a trunk. The trunk goes steadily on to the destination marked on its label. A dozen times it may be shifted from one train to another; accidents may delay it, and error may send it astray. But as long as the label remains, with the destination legible, it will continue on its way and finally arrive. Thus it is with the hardened sinner: he is a piece of spiritual baggage, he bears a label, and the label bears the name of his destination: he is checked for eternal perdition.

Painstaking development of an example, even though a trial on patience, is no loss of time. It serves to bring out all the possibilities of an example, and it forestalls the danger of inaccuracy. Father O'Brien Pardow's journey to a store to learn the workings of a cash-register might provoke some persons to smile, but the precaution has much to recommend it. The underlying principle is a wise one, especially if the example deals with something outside the field of priestly activity or learning. There may be listeners with expert knowledge on the subject. Mistakes that point to misunderstanding or misinformation may not jar good old Mrs. Murphy, for whom every sermon is a masterpiece. But mistakes of this kind may deflect the attention of others who need the sermon far more than she. The congregation may include a type of listener who combines intelligence with a hypercritical spirit. Pulpit lapses offer good material for the play of this spirit, and for a vainglorious display on the way home from Church.

One of the difficult requirements in the matter of holding attention, and one very essential in the successful use of illustration, is the proper choice of terminology. Two faulty extremes lie open to the speaker. On the one hand he has to avoid stiff, starchy phrasing, and on the other he has to maintain dignity of speech. How easy to meet the latter requirement by adopting the sentence length and word choice of written discourses! How easy, also, to be interesting and very entertaining by the use of colloquialism with a flavoring of slang! When Mr. Burke gave one of his immortal speeches in Parliament, we are told that he had an audience of sleepers. When Mr. William Sunday described people of small intelligence by likening their brains to dried peas rattling around in a boiler, he made a persuasive bid for wakeful attention.

To abide in the virtuous medium is no easy task. Certain assets enable one to remain in its vicinity. One of these assets is a certain intimacy of acquaintance with the character of the people spoken to: a working knowledge of their argumentative, descriptive or narrative style. This knowledge, of course, would include a number of terms and phrases that could never be used. One must glean from the style of the common man a manner of expression that preserves the flavor of its source without sacrificing decorum.

In achieving this, it would seem that the priest must find himself a bit handicapped by virtue of his station. The adjectives, nouns, metaphors, and above all the expletives used in the absence of the priest, are not the same as those used in his presence: much of this could never find a place in a pulpit vocabulary. There is a restraint met by the priest in his contact with the laity which closes the door to some of their world. Behind this door he would find much that would add clearness and persuasiveness to his pulpit diction.

Persistent observation, combined with questioning that provokes self-revealing answers; an exercise of the memory, recalling human nature as it appeared in pre-sacerdotal days when not on parade; reading the fiction of an upright and accurate portrayer of character —these are some of the means of catching the viewpoints and enthusiasms of the man in the street, together with the modes of expression that will hold and persuade. They should help much in striking the proper medium between the over-decorous and the informal.

Despite the best of precautions, occasions are bound to arise when portions of the audience will grow restless. This is particularly true at transition points. An illustration or a narrative may be thrilling with interest, but the thrill subsides as the point is reached. At that moment the feelings of the hearer are like those of one reading a story, who ends an exciting chapter and confronts the beginning of another. Experience with the author may assure the reader that more pleasant thrills await him, but he knows that he has a little prosaic introductory stretch to cover before he reaches them. A like situation may arise several times in a sermon of any length, and each time the most attentive listener is liable to change position. One or two begin to move, and then others imitate, until there is a mild upheaval throughout the church. Stirring, like yawning, is contagious.

It would seem out of the question to aim at preventing this. The luxury of changing position every ten or fifteen minutes, at least, is as necessary as breathing. Different expedients are used for this emergency, as, each time it occurs, the recovery of the hearers' attention becomes more difficult. Some have recourse to a pause, allowing the audience, in the words of the late Father John Talbot Smith, "to get a new lease on life." Others cough when colds are prevalent, thus broadcasting an invitation to the audience to do the same. Others make a short pause, and then rush at top speed into a narrative selected from a repertoire especially gotten up for this emergency. Talent and personal preference seem to be the guiding rules in the choice of these or like expedients.

A certain degree of monotony is inevitable after a stage has been reached in a sermon. A loud tone held for any length of time will bring warnings of monotony. A low tone, if sustained, will do the same. A continued oratorical cadence grows monotonous. Any lack of variation—even an unchanging adherence to illustration, and above all a surfeit of stories—will tire an audience. One can be tiringly eloquent, as well as tiringly tame; tiringly startling as well as tiringly commonplace; tiringly clever as well as tiringly dull.

The safeguards lie in the devices for ensuring variety. How successfully these will be utilized, depends on the preacher. The extent of his devices will be one determining factor. This, in turn, will be measured by the range of his ability. Much help will be found in a voice of rich timber and volume, in the talent for compressing thought into short phrases of Anglo-Saxon words, and in a variety of gesture that excludes the acrobatic.

The search for variety, however, exposes one to the danger of being too startling in the effort to command attention. Besides violating the canons of good taste, this can defeat the purpose of a sermon. A corrective remembrance is that of the aim of every sermon as expressed by St. Augustine: "Ut doceat, placeat, et moveat" (to teach, please and move). To arouse ridicule or antagonism, is to defeat this purpose. To draw attention to anything outside of the subject matter—whether it be style, gesture, or facial expression—is to defeat this purpose.

This paper assumes many things, and prescinds from others. Much might be said of the enthusiasm the speaker must feel in his

subject, of the length of a sermon, and of the field from which topics should be chosen. The aim of the writer has been to discuss the value of illustration, along with a few devices for meeting the bugbear of restlessness on the part of the congregation. The words of a venerable American pastor, who first saw the light of day in the County Kerry nearly a century ago, were a conscious exaggeration, but they hint at the purpose of this article: "Every priest," he said, "who has to preach weekly to the same congregation, should speak so as to be understood by the least intelligent in the audience on all Sundays except one; on that Sunday he should preach a sermon so learned that it will be understood by nobody in the Church. 'What a learned man our pastor is!' they will say on that Sunday. 'How clear and interesting he is!' they will say on the other Sundays."

PRACTICAL ASCETICAL NOTES FOR PRIESTS

By Bishop John S. Vaughan, D.D.

On the Merit of The Most Ordinary Actions

"All whatsoever you do in word or in work, do all in the name of the Lord Jesus Christ" (I Cor., iii. 17).

There are three different views regarding the condition of man in this world. One view is that man is altogether good and perfect, in so far as his origin and nature are concerned. Those who embrace this view deny the supernatural order, refuse to acknowledge sin and all its unhappy consequences, and live in a fool's paradise.

The second view goes to the opposite extreme, and would persuade us that, though man was created good, yet original sin has so utterly ruined his whole nature that now there is nothing of good in it, and his entire being is exclusively evil.

Besides these two false views there is the true view, held by the infallible Church of God, which teaches us that God created man good and upright, but that, being tempted by the subtle cunning of the devil, he fell into sin, and so forfeited sanctifying grace and the supernatural end for which he was created. Now, the Church teaches that, though much of this was restored to him by the infinite compassion of God, there is still left within him inordinate concupiscence, dangerous passions, and sinful inclinations. Hence arises the need of self-mastery, self-denial, self-discipline, and in a word mortification.

Man's life is a battle, a warfare, an endless conflict (cfr. Job, vii. 1). We have to fight: but what is it precisely that we must attack and destroy? It cannot be our nature itself, for we did not create it, and it belongs to God. In fact, we have to use it, and it is by the proper use of it that we are to attain eternal life. From this it follows that the faculties of our nature are not to be destroyed, but rather carefully trained and brought into play. Indeed, we cannot live or acquire merit without them. Hence it is evident that it is not our passions, *in themselves,* that we have to repress and restrain, since they are in themselves good, and they *become* evil only through being made to serve an evil purpose.

To take an illustration, a man feels himself to be full of ambition. He is burning to advance, to excel in his business, and to become rich and powerful. He wishes to win the approval of his government, and to receive some honor or distinction at its hands. Is this strong and all-ruling ambition wrong? Must he crush it? Must he root it out of his heart and fling it from him?

In answering this question, we must be careful to distinguish between ambition, *considered in itself,* and the end to which it is applied. The passion considered in itself is noble and excellent, only it must be applied to what is worthy of it. What is worthy may be learned from the inspired words of the Apostle: "Be ambitious (or zealous) for the better gifts." *Æmulamini antem charismata meliora* (I Cor., xii. 31); "be zealous for spiritual gifts" (*Æmulamini spiritualia,*" I Cor., xiv. 1). Here G. Estius ("Commentary," p. 653) adds: "*Æmulamini,* tamquam exhortetur illos Apostolus ad ea dona conquirenda, *non quæ vulgi judicio majora sint,* id est, admirabiliora; sed quæ ad usum Ecclesiæ potiora" (By the term "be zealous," the Apostle as it were exhorts them to acquire, not those gifts which are great—that is, more admirable—in the judgment of the multitude, but those which are more useful in the service of the Church).

To waste our time and to prostitute our highest faculties in striving to acquire perishable goods, or to obtain some purely earthly distinction, would be shameful and unworthy of one who might, by guiding his energies aright, secure eternal goods and the ineffable honors and distinctions that God so readily bestows upon those who serve Him faithfully. However, it is so very much easier to turn a force in another direction than to destroy it altogether—far easier to re-direct than to annihilate it. A powerful stream of water, if misdirected, may do endless damage to crops and fields, but, when properly controlled, may irrigate an entire country. The electricity contained in flashes of lightning may, during a storm, bring death and destruction, but, if it could be properly guided and mastered, might drive an engine or light a street. So is it with the latent powers within us.

Bearing this important principle in view, I would say to the ambitious: "Do not destroy that passion. Be ambitious still. The more ambitious you are the better, provided always it be *for the*

better things. Ambition is a vice and to be resisted, if it seeks what is low, degrading and unworthy of an immortal soul. But, if directed towards what is heavenly, eternal and divine, it will be a virtue and of the very greatest service, and should be cultivated and encouraged."

To take another example, here is a man who feels himself attracted by the glamor and witchery of riches. He is bent on becoming enormously wealthy. His passion is to add to his fortune, to increase his possessions, and to become a millionaire. He spares neither time nor trouble in his efforts to grow rich.

Why is this wrong? Because he is prostituting his God-given talents on what is contemptible and wholly unworthy of one who is heir to the Kingdom of Heaven. It is as though a king's son, a noble prince of the royal blood, should concentrate his thoughts and devote all his time and energies in gathering rags and collecting refuse in order to eke out a few pence, forgetting his high calling and that he is heir to a throne.

How are we to deal with this strong thirst for riches? Must we uproot it? Destroy every vestige of it? No, we should not even weaken or diminish it. All that is necessary is to direct it to its proper and legitimate end. To seek riches is just and right and to be encouraged, but always provided that they be *real* riches, *true* riches, *lasting* riches. In sooth, we are made to be rich and wealthy and to abound in all good things, and it is during our present life that we are given the power to grow more and more rich in graces and merits, which alone can secure for us real and eternal treasures. Consider the divine invitation of our Blessed Lord. He actually counsels and encourages us to seek riches, and so clearly approves of this thirst for wealth. "Lay up to yourselves treasures," He says. He even commands us to lay up treasures—but only such treasures as are worth having, for He is careful to add: "in Heaven, where neither rust nor moth doth consume, and where thieves do not break through, nor steal" (Matt., vi. 20). It is only when this passion is directed to perishable and corruptible riches, that He justly and firmly condemns it. "Lay not up to yourselves treasures on earth, where the rust and moth consume, and where thieves break through and steal" (*ibid.*, vi. 19).

If we realized things as they really are, it would be most humil-

iating for us to note the restless zeal and the untiring energy and the frantic struggle that so many worldings make to acquire purely worldly wealth, while we are doing little or nothing for the sake of what is infinitely more precious. Their industry, keenness, and unflagging determination to turn every opportunity to account, and to neglect no chance that comes in their way of adding yet more to a fortune already perhaps far beyond their needs, should indeed teach us a lesson, and stir us up to exert ourselves more seriously to win the infinitely more valuable treasures of Heaven. How accurately does our Lord describe the situation, when He says: "The children of this world are wiser in their generation than the children of light" (Luke, xvi. 8).

Now, there are many strong reasons why we should strive after eternal rather than after temporal riches. I will confine myself to the three chief:

(1) Because any inordinate struggle after perishable goods is condemned by God, and may very easily lead to the commission of many sins, whereas our efforts to acquire lasting goods, so far from being condemned by God, is encouraged by and is pleasing to Him;

(2) Because perishable goods are of no real and enduring value as compared to imperishable goods, and can never really bear any comparison with them. They are also a great danger. "Hardly shall a rich man enter the kingdom of Heaven" (Matt. xix. 23);

(3) Because, however much we may exert ourselves to acquire this world's goods, we can never be at all sure that our most determined efforts will lead to success, whereas we know with the unerring certainty of divine faith that we are positively certain to grow spiritually rich, provided only that we exert ourselves in the right way.

Sad experience proves that a man may spend his whole life and devote all his energies in the service of the world, and yet die a pauper in the workhouse. Whereas any one, however simple and however devoid of wordly prudence and wisdom, may, if he is in earnest, easily gather for himself untold spiritual riches without the slightest risk of failure.

Let us weigh these three reasons carefully, in the presence of God and in the light of eternity. Each one, taken singly, is exceed-

ingly strong. But their united force should prove irresistible to any priest whose reason is sound, and whose faith is vivid.

To encourage ourselves to be "ambitious for the better gifts," it will be well here to consider that Almighty God not only urges us to lay up for ourselves priceless treasures in Heaven, but that He also supplies us with the most powerful and the most abundant means of carrying out His counsel. The simple fact is, that we may easily acquire treasure after treasure, and continue to do so all our lives long, if we are at all zealous and ready to fulfill the simple conditions.

Let us just consider what these conditions are.

In the first place, we must be in a state of grace. Unless we are united to God by charity, it is impossible for us to merit anything condignly. St. Paul puts this truth before us in the most striking manner: "If I should distribute all my goods to feed the poor, and if I should deliver my body to be burnt . . . and have not charity, it profiteth me nothing" (I Cor., xiii. 3). So that a man remains wholly incapable of gaining any condign merit so long as his soul is stained by deadly sin,

The second condition of gaining supernatural merit is a pure and upright intention. Far more depends upon the intention than some of us are inclined to imagine. The very same action in fact may be either good, or bad, or indifferent, according to the nature of the intention. Thus, to take an example, three men may each bestow an alms upon a poor beggar. The amount given may be exactly the same. But the first man is moved by his desire to please God, and to obey Him who bids us love one another. The second man, though he gives the same alms, does so out of ostentation, and solely that he may win the esteem of men. The third acts from a purely natural feeling of sympathy and compassion, and without any thought of God or duty. What is the result? The first has exercised real virtue, and gained an increase of grace. The second, so far from exercising virtue, has been guilty of sin, and merited not grace but punishment. This third man has performed a naturally good work, but not a supernatural one, nor one that can offer any claim to a supernatural reward. This shows us how very careful we should be to purify our intention, and how much we shall lose if we act without thought and reflection.

The third condition is that we should still be pilgrims on earth, for every opportunity of meriting ceases forever so soon as we wing our flight to another world.

Fourthly, we must of course be free agents, and not acting under compulsion, nor while in a state of unconsciousness.

Fifthly, and lastly, the act must be either good in itself, or at all events indifferent and not intrinsically bad.

If these easy conditions be fulfilled, there is no act, however trivial or however unimportant, which may not be made a means of acquiring greater and greater merit. Hence, St. Paul urges us to turn every act to account, saying: "Whether you eat or drink, or *whatsoever else* you do, do all to the glory of God" (I Cor., x. 31).

Just consider what a very wide field is thus opened out before us, and how boundless are the opportunities afforded the zealous priest of literally "heaping up for himself treasures in heaven." Thus, not only Mass, prayers, meditation, the administration of the Sacraments, alms, mortifications and other spiritual works, but even such ordinary and commonplace actions as eating, drinking, resting, sleeping, and indulging in lawful amusements and relaxations, may also be turned into occasions of supernatural merit, if only the above conditions be complied with.

Now, considering that by far the greater portion of our lives is taken up with such indifferent and necessary occupations, it ought to fill us with gratitude to God, who has put within our reach such golden opportunities. We have only to seize every occasion as it arises, and to make the most of it, in order to see how rapidly our merits will increase in the course of years. If men of the world could make money as easily as we can "coin money for Heaven," how innumerable would be the millionaires! Would they show the indifference and the carelessness in regard to their temporal profits that we show in regard to our spiritual and eternal gains? Most decidedly not; for they are far "wiser in their generation than the children of light."

Much more might be said upon this important and practical subject, but I fear I have already passed the limits allowed me, so I must put off any further remarks to another time.

However, enough, I trust, has been said to enable the reader to

realize what magnificent prospects are before him, and how completely within his reach are the only treasures really worth having. Let him thank God for such unspeakable generosity, and resolve to avail himself of the splendid opportunities of securing for himself a glorious and magnificent eternity, full of supernatural treasures.

STUDIES IN NEW TESTAMENT INTERPRETATION

How Acquaintance With Greek Helps the Preacher

"Græcum Attende Codicem" (*St. Augustine*).

By James A. Kleist, S.J., M.A., Ph.D.

The complaint is sometimes heard that the Sunday Epistles are unintelligible to ordinary people. It must be admitted that the Douay Version of the New Testament, though a remarkable piece of work in its day (over two hundred years ago), tends at times to obscure the sense of the sacred writer. Two things may be suggested as aids towards a better understanding of our English New Testament: first, acquaintance, immediate or mediate, with the Greek original and its wealth of suggestions, in compliance with St. Augustine's advice: "Græcum attende codicem"; second, an attractive and up-to-date English translation. In the subjoined study it is proposed, first, to analyze the Epistle read on the Feast of the Holy Family, and indicate briefly where the knowledge of the original sheds light on the thought of the Apostle; secondly, to append an English version which avails itself as far as possible of the light gained by the preceding analysis. I think a number of talks may be based even on the scanty material here presented.

I

The Epistle read on the Feast of the Holy Family is taken from St. Paul, Colossians, iii. 12-17: "Put ye on therefore, as the elect of God, holy, and beloved, the bowels of mercy, benignity, humility, modesty, patience: bearing with one another, and forgiving one another, if any have a complaint against another. Even as the Lord hath forgiven you, so do you also. But above all these things have charity, which is the bond of perfection: and let the peace of Christ rejoice in your hearts, wherein also you are called in one body: and be ye thankful. Let the word of Christ dwell in you abundantly, in all wisdom: teaching and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do in word or in work,

all things do ye in the name of the Lord Jesus Christ, giving thanks to God and the Father by him."

The connection of thought is this: the Apostle is speaking of the meaning of the Christian life and inculcating General Precepts. His first warning is: "Renounce vice." You are dead with Christ: therefore, strip off "the old man" with his practices and put on the new. Rise with Christ and seek the things above. In pursuance of this new life, "put on virtues": this is the second injunction. *Nova sint omnia:* a new state demands a new livery. "Man" is here the character assumed, whether good or bad, which like a vesture covers the underlying unchanged Ego or personality. The metaphor does not mean that grace and sin, when present, are something merely extraneous to the soul. Elsewhere St. Paul speaks of putting on Christ (Gal., iii. 27, and Rom., xiii. 14), which of course denotes the most intimate union.

Endysasthe (Put ye on): in baptism you put on the new man; you were clothed with sanctifying grace; it is now incumbent on you (both in order to exercise this new life and in order to strengthen it) "to put on" virtue, that is, to practise it. Note the aorist tense: compared with the present, it is more insistent, more urgent, more pungent, more "snappy," more impatient (Gildersleeve, and others). There is more "pep" in it. The present would picture the gradual and more or less toilsome acquisition of virtue. True, the process is slow and laborious; in Verse 10 we have *anakainoumenos* (being renewed), because growth and development are continually going on. And happy are we if every day finds us engaged in this up-hill work ("I must work whilst it is day: the night cometh when no man can work," John, ix. 4). But Paul's eagle eye runs forward to the end of the line; he wants results, he loathes delay: "put on virtue" and be done with it; "put on virtue" once for all. The aorist emphasizes attainment, success (great watchwords of the age!); it takes in life as a whole (complexive aorist), at the close of which virtue must be present in the Christian soul. Therefore, don't be fumbling forever in striving after virtue; don't be bungling eternally; get down to business and "so run as to receive the prize" (I Cor., ix. 24). Some people don't get very far in this business. How far are *you*? Where will *you* be when death overtakes *you*?

How many talents are *you* adding to those received? Make a success of life's opportunities. As the pungency inherent in the aorist defies rendering, interpretation must eke out translation.

Eklektoi tou theou: the genitive (of God) belongs to all three adjectives (or nouns: *elect, holy and beloved*), though its connection with *eklektoi* seems closest (Rom., viii. 33). Study this verbal adjective: "chosen" (or better "elect, singled out") from the mass of humanity. Christians, by reason of the divine call, are the "elite" of society. I Pet., ii. 9: "You are a chosen race." Eph., i. 4: "In Him He singled us out before the creation of the world to be consecrated and above reproach in His sight." The particle *hos* is causal: "*seeing that* (inasmuch as) you have been chosen." *Noblesse oblige*: nobility of rank calls for nobility of conduct. You were called to communion with Christ in His Church: and how much more is yet to come! "Heirs of God, co-heirs with Christ" (Rom., viii. 17). "Nondum apparuit quid erimus" (I John, iii. 2). But you are not yet safe; "wherefore, be the more solicitous to make your calling and election sure" (II Pet., i. 10), by the practice of Christian virtue. "They who run all run indeed, but only one receives the prize" (I Cor., ix. 24). Now look at the Holy Family. Jesus is expressly styled *para theōi eklektos* (I Peter, ii. 4). And were not Mary and Joseph in a unique manner "chosen," "singled out," "elect?" The Holy House of Nazareth most truly sheltered the elite, the flower of humanity.

Hagioi: "separated from the world"; "set apart for God's service"; "persona Deo consecrata, a Deo ad speciale munus electa; homo Deo devotus; a rebus profanis et peccatis alienus" (Zorell). The best equivalent is "consecrated," and in so far "holy" and "sanctified." The term was originally an epithet of state, rather than of personal holiness, although the latter is implied *secundum subiectam materiam.* We are "a consecrated nation" (I Peter, ii. 9). Because consecrated by our state as Christians, we are expected to practise virtue. Jesus is referred to as "Thy holy servant, Jesus" (Acts, iv. 30). And were not Joseph and Mary "set apart" in a singular way? And there was the most consummate inward holiness to match their state. "Holy Mary" and "Saint Joseph" are on the lips of every one.

Egapemenoi: note the perfect tense. (1) You have been loved by God: you have already received innumerable tokens of His love (Col., i. 13): "He has transferred us to the kingdom of His beloved Son." Think what benefits this transference involves! Who or what were you, Colossians, before your baptism? Read Rom., i. 18-32. *Quantum mutatus ab illo!* (2) The perfect tense denotes a "settlement and fixity" of divine love (Moule), in so far as God is concerned. He has set His love on you: you are rooted in His love. You are his *egapemenoi:* his well-beloved children, his pets, his darlings, his favorites. Not that you owe this happiness to any merits of your own; but that is no reason for shutting your eyes to a fact! Jesus is of course preëminently God's "well-beloved," *egapemenos* (Eph. i. 6). Recall Matt., iii. 17: "Hic est filius meus dilectus (*ho agapetos=ho egapemenos*), in whom I am well-pleased"—"in whom I delight" (*en hoi eudokesa,* Matt., xii. 18; xvii, 5). And were not Joseph and Mary "well-beloved?" If God's love, as all true love, consists more in deeds than in words, do not God's graces showered on Mary and Joseph bear loud testimony to His altogether exceptional love for them? And did not Jesus, the Child (*ho pais, to teknon*), bear His Mother and His Foster-father a love at once child-like and divine?

Splagchna: the Greek for the nobler inward parts, and then figuratively the seat of the emotion, as we use the word "heart." Let "bowels" disappear without a qualm. "It is time we were rid everywhere in our English Bible of this rendering 'bowels' and substituted 'heart,' except where the word occurs in the physical sense" (Rickaby). With *oiktirmou:* tender mercy; heartfelt compassion; hearts of compassion (Rickaby); a heart of compassion (Expositor); compassion (Moffat); tenderness of heart (Goodspeed); the most tender feelings of mercy, the most lively feelings of compassion (MacEvilly). Trench: *oiktirmos* denotes "ægritudinem ex alterius miseria, quæ fletum tibi et eiulatum excitet." The heathen were "without affection, without pity" (Rom., i. 31). The Sacred Heart of Jesus (*splagchna Christou Iesou*) is mentioned in Phil., i. 8. Recall Matt., xv. 32, and Mark, viii. 2: *splagchnizomai epi ton ochlon* (*misereor super turbam*). And when Mary in the shadow of the Cross became the Mother of Sorrows, was not her

Heart racked with true *oiktirmos* both in behalf of her dying Son and in behalf of us whom she there inherited in place of Him?

Chrestoteta: "a beautiful word, the expression of a beautiful grace" (Trench). "Kindness, kindliness, gentleness"; "benignity" (Douay), a great improvement on "gentleness"; "sweetness of disposition" (Expositor). Trench: "This (*chrestotes*) was so predominantly the character of Christ's ministry that it is nothing wonderful to learn from Tertullian how Chrıstus became Chrestus, and Chrıstiani became Chrestiani, on the lips of the heathen—with that undertone, it is true, of contempt which the world feels for a goodness which to it seems only to have the harmlessness of the dove and nothing of the wisdom of the serpent." The Christian's model is the *chrestotes tou theou* (Rom., ii. 4). "Behold at once the benignity and the severity of God" (Rom., xi. 22) *Chrestotes* pervades the whole nature, mellowing all that would otherwise be harsh and austere. Remember the Holy Family and picture yourself their unvarying and unruffled sweetness of disposition, both within their home at Nazareth, and towards an unkind and unlovable and unaffectionate world without.

Tapeinophrosynen: lowly-minded-ness. St. Chrysostom: "Humility is the making ourselves 'small' when we are great"; St. Bernard: "Est virtus, qua quis ex verissima sui cognitione sibi ipsi vilescit." Both definitions are easily reconciled. St. Paul knew his worth: "In naught have I fallen short of the most eminent apostles, even though I am naught" (II Cor., xi. 12); he served God *meta pases tapeinophrosynes,* most humbly, with perfect humility (Acts, xx. 19). The tax-collector illustrates the second definition: his knowledge of self made him ask pardon for his sins, and he went away justified: *ho tapeinon heauton hypsothesetai* (Luke, xviii. 14). Eph., iv. 2: Walk worthily of your calling . . . with deep humility." Phil., ii. 3: "Do nothing out of contentiousness or vanity, but in lowliness of mind let each think the rest better than himself." Now glance at the Holy Family. Jesus, who knew His divine dignity, "emptied Himself. . . He humbled Himself" (Phil., ii. 1-11). Mary in the *Magnificat* refers to "the lowliness (*ten tapeinosin*) of His handmaid" (Luke, i. 48). And, living

in daily intimate contact with Jesus and Mary, could Joseph be a stranger to this truly Christian virtue? (To non-Christians the word meant "meanness of spirit," Abbott.) For St. Paul's humility coupled with noble achievement, see I Cor., xv. 7-10.

Prayteta: meekness; gentleness; *clementia* as opposed to *severitas, duritia animi, ira* (James, iii. 13): "Who among you is wise and has understanding? Let him by his good behavior show forth his works in the meekness born of wisdom." Meekness is the opposite of arrogance: true meekness is characteristic of a truly wise and enlightened man (Matt., xi. 29: *discite a me quia prays eimi kai tapeinos te kardia*). It is folly therefore to be arrogant, to be harsh and austere, to lose one's temper. Meekness is a fruit of humility; hence their close connection in the apostle's mind. Remember also Matt., v. 4: "Blessed are the meek (*hoi praeis*); for they shall possess the land." Meekness in the end brings better results than continual self-assertion and arrogance. With meekness goes hand in hand *makrothymia:* longsuffering; patience; forbearance; a state of mind that "excludes all irritation at the failings of others." *"Longanimitas; tarditas ad iram et vindictam ex misericordia"* (Zorell). James, i. 19: "Let every man be slow to anger." The *makrothymon* defers his anger as long as possible (Luke, xviii. 7); or often enough suppresses it altogether. I Cor., xiii. 4: "Charity *makrothymei*—is patient, longsuffering, forbearing"; *charitas omnis impatientiæ expers est.* The *makrothymon* cultivates good temper and self-restraint. This virtue is indispensable in social life: it shows itself particularly in "bearing with one another" (*anechomenoi*). Note the present tense, which hints at the ever-recurring opportunities for the exercise of patience. The goal (*endysasthe,* aorist) is reached by the slow-ascending ladder (present!) of self-discipline. The etymology too is suggestive: *anechomai* (I hold myself up; I keep myself straight; I prevent myself from falling, *sc.* under a load or burden) = I bear up. No Christian home can be a paradise where the constant wear and tear, the daily grind of life, are allowed to play havoc with the sweet temper of its inmates. How much bitterness we might save ourselves and others by the exercise of even a moderate degree of *praytes* and *makrothymia!* And as for the need of *anechesthai* (bearing up), it was felt even

in the bosom of the Holy Family. Not that there were moral failings to be borne with. But were there not numerous untoward circumstances? As they walked through life, did they find the choicest flowers scattered at their feet by mother Earth? Did not Joseph's temper undergo its severest test in his early days when he became conscious of Mary's motherhood? And how well he stood it! (Matt., i. 18-20.) Did not the Holy Family show their good temper at Bethlehem, on their Flight to Egypt? Was not the Child's remaining at the Temple a source of worry to Joseph and Mary? And was not our Lord's patience taxed almost to the breaking point? (Matt., xvii. 17.) "O perverse generation, *how long* shall I bear with you?" And does not St. Paul testify to His "infinite forbearance" (*ten hapasan makrothymian*) in His dealing with the rabid persecuter of the Christians? And so the need of patience is universal. Gal. vi. 2: "Bear one another's burdens, and so you shall fulfill the law of Christ."

Charizomenoi: "Keep on pardoning or forgiving one another." The Greek conceives of pardon as an act of graciousness, a free, spontaneous, gratuitous gift; *charizomai:* "I pardon freely and generously." There is all the more need of this because human nature is so frail; hence *ean tis eche* (the present tense states a condition of general validity): "Whenever (as often as) anyone (high or low; rich or poor; superior or inferior) has a (cause or ground of) complaint against anyone (else)." Matt., xviii. 21: "Master, how many times am I to forgive my brother when he wrongs me?" Then follows the Parable of the Unmerciful Servant. Note *kathos—houtos:* pardon received from God prompts the pardoning of our fellowmen; *kathos* urges the fitness or propriety of the thing: "inasmuch as you have been pardoned," while *kai . . . kai* demands that the correspondence be exact, more or less. Compare Eph., ii. 13; especially Eph., iv. 32: "Be kind to one another and merciful, freely pardoning one another, even as God through Christ has freely pardoned you." For once the Holy Family fails to supply us with a model. This too is significant!

(*To be continued*)

LITURGICAL NOTES

By the Benedictine Monks of Buckfast Abbey

Liturgical Attitudes

I. Kneeling at Prayer

The attitude of the body, the gestures of the hands, the raising or lowering of the eyes, betray and express the emotions of the soul. We stand before those to whom we wish to pay homage. An erect posture becomes free men. We are the children and friends of God, and hence we may lawfully stand in His presence. But we are likewise sinful creatures, bearing the punishment of the sin of him who is the fountain-head of our race, and having many personal sins and transgressions to expiate. Therefore, if at times we pray standing, rejoicing in that we are the freemen of God and the fellow-citizens of the blessed inhabitants of heaven, at other times we feel weighed down by the burden of our sins and in a manner forced upon our knees by the consciousness of our unworthiness.

To bend the knee, or even to prostrate ourselves before God, is an outward acknowledgment of our littleness and our manifold obligations to Him. Kneeling at prayer is not of purely Christian origin, for the practice is often mentioned in and recommended by the Holy Books of the Old Testament. Thus, night after night the priest is exhorted to prostrate himself before God, in the words of the Psalm with which Matins invariably begin: "Come, let us adore, *and fall down,* and weep before the Lord that made us" (Ps. xc. 6). When Solomon dedicated the temple he had built, we are told that, "kneeling down in the presence of all the multitude of Israel, and lifting up his hands to heaven, he said. . . ." (II Par., vi. 13). When an edict went forth that no one should present any petition to God or man, save to the king, we are told that "Daniel went into his house, and opening the windows in his upper chamber towards Jerusalem, he knelt down three times a day and adored and gave thanks before his God, as he had been accustomed to do before (Dan., vi. 10).

Our Lord Himself knelt in prayer: "Kneeling down, He prayed"

(Luke, xxii. 41). When Stephen stood before his iniquitous judges, he saw the heavens opened and Jesus standing, watching the conduct of His first martyr, and at the very last the holy deacon threw himself upon the ground: "Falling on his knees, he cried with a loud voice: Lord lay not this sin to their charge" (Acts, vii. ult.). When St. Paul took his last farewell of the elders of the church of Ephesus, he knelt down and prayed with them all: "Positis genibus suis oravit cum omnibus illis" (Acts, xx. 36).

In the legend which we read on the Feast of St. James (May 1), we are told that from prolonged kneeling the Apostle's knees had acquired the callosity of those of a camel: "Cui assiduitas orandi ita callum genibus obduxerat ut duritie cameli pellem imitaretur." It has been shown that anciently the Christians, for the most part, performed their devotions standing (cfr. THE HOMILETIC AND PASTORAL REVIEW, Nov., 1924). Even private prayers were recited in that position: thus, we read in the Acts of St. Agatha that she stood erect in her prison, and prayed with outstretched arms: "Stans beata Agatha in medio carceris . . . orabat ad Dominum." This was at the beginning of the fourth century. Of St. Benedict St. Gregory relates that in his last moments he had himself carried into the oratory of the monastery, and there standing erect, supported on the arms of his disciples, he surrendered his soul to God.

However, there were occasions when both public and private prayer was recited on bended knees. At an early time kneeling was considered to be a penitential exercise and a manifestation of compunction and sorrow for sin. Hence the faithful bent the knee during the season of Lent, on the Ember Days and other such occasions, but never on the Sunday, nor during the whole duration of Paschal Time, which was held to be one long festival of fifty days.

There was, in the primitive Church, a class of penitents called *Prostratores,* who not only knelt, but prostrated themselves upon the floor of the sacred building, while the rest of the faithful remained standing. It may well have come about, as a modern writer suggests, that in course of time all the faithful prostrated themselves, at least upon their knees, looking upon themselves, as we indeed all are, as sinners who must humbly crave for mercy and

even show their contrite spirit by the lowly attitude of their body.

To this day, in Lent, on Ember Days, on Vigils and at ordinations, the faithful are bidden to kneel. The priest having exhorted all to pray, the deacon says: *Flectamus genua.* Nowadays the subdeacon adds immeditely a permission to rise: *Levate;* but during many centuries clergy and faithful remained on their knees for a considerable time, in silent prayer or listening to the improvisation of the celebrant who suggested to them the objects for which they were asked to pray, as is still done on Good Friday.

It would appear that the practice of kneeling for private prayer, as opposed to public prayer in church, began to spread from about the fourth century. Thus we are told by Eusebius that the Emperor Constantine the Great was wont to kneel when engaged in his private devotions. St. Augustine bears witness to the various external demonstrations of piety which obtained in Northern Africa: "In prayers to God men do with the members of their bodies that which becometh suppliants, when they bend their knees, when they stretch forth their hands, or even prostrate themselves on the ground, and whatever else they visibly do, albeit their invisible will and heart's intention be known unto God, and He needs not these tokens that any man's mind should be open to Him: only hereby one more excites oneself to pray and groan more humbly and more fervently" (*De cura pro mortuis,* v, in "Library of the Fathers," XXII).

St. Benedict, who ordains that his Monks should stand during the divine psalmody in choir, prescribes, on the other hand, that if it should happen that they are laboring at such a distance from the monastery as not to be able to return at the time of the work of God, they must on no account let the hour go by, but let them perform it where they work, with godly fear and on bended knees: *cum tremore divino flectentes genua* (*Regula,* L). In like manner those who are on a journey must do what they can (*ut possunt, agant sibi*)—that is by implication, let them kneel down whenever circumstances allow of it.

The kneeling posture signifies not only penance and compunction of heart, but it is also an outward expression of reverence. We bend the knee to God and to those who hold His place, such as kings and ecclesiastical superiors. A modern congregation kneels far more than a congregation of worshippers during any one century

prior to the late Middle Ages would have done. We may safely affirm that kneeling during prayer became more and more general as the faithful lost the sense of liturgical prayer, as distinct from private devotional exercises. Moreover, the practice of kneeling at the Consecration, and whenever the Blessed Sacrament is exposed for public worship, has led to the almost universal practice of kneeling in church. Even during a High Mass, with the exception of the Gospels, and perhaps the Creed, most congregations in Europe either kneel or sit. We have greatly departed from the law laid down by the First Council of the Universal Church, which ordains that "because there are some who kneel on the Lord's Day and in the days of Pentecost (that is, Paschal Time), that all things may be uniformly performed in every parish or diocese, it seems good to the Holy Synod that all prayers be made to God standing" (Canon XX).

The practice of bending the knee—genuflecting—and that of praying on bended knees, seems to have been particularly favored by the Celtic races. Thus Walafrid Strabo writes that "though genuflections are practised by the whole Church, yet the nation of the Scots (Irish) is more particularly addicted to this custom; some of them make a great many genuflexions each day and even during the night; others may make a fewer, none the less they will be faithful in bending the knee at stated times. They do this not only as a penitential exercise, but make it the accompaniment of their daily devotions" (*De eccl. reb.*, XXV). We find a remarkable instance of this national habit in the life of St. Patrick as related in the legend of the Breviary, for we are told therein that he daily prayed to God three hundred times on bended knees: *Tercenties per dies singulos flexis genibus Deum adorare* . . . The night was divided into three parts, during the first of which the Saint was wont to say a hundred psalms and to make two hundred genuflections.

There is no need further to multiply texts or quotations in order to show that genuflections, kneeling, or even prostrations upon the earth are practices of the Christian life which are as old as the Church. But in our liturgical prayer a great change has taken place within the last few centuries, inasmuch as the faithful, and even the clergy, kneel far more frequently, and for a longer time,

than was customary in the liturgical functions of primitive ages. In fact, the Church commands us to kneel where formerly the faithful would have been standing. Thus, for instance, the *Cæremoniale episcoporum* prescribes that, when the bishop assists at a Low Mass, he should kneel the whole time, except during the reading of the Gospel. St. Charles Borromeo ordained that the faithful should follow their example and remain on their knees during the whole time of Mass, with the sole exception of the Gospel.

There can be no doubt that a kneeling position is most becoming whenever we offer our prayers to God, by reason of its being a natural and spontaneous expression of the sentiments of humility and compunction which must needs accompany our intercourse with the God of infinite majesty and holiness. However, there are occasions when it becomes perfectly legitimate to assume a less exacting position. There is an absurd saying which those who repeat it like to justify by attributing it to St. Teresa, to wit, that for prayer one should take the most comfortable position. St. Teresa could not, and never did say anything so preposterous. What she did say is that, if kneeling were to render attention at prayer impossible because of bodily weakness, another position may be legitimately taken.

The instinct of the faithful warns them that external attitudes are not without exercising great influence upon our interior dispositions. Bodily positions, or gestures, are the manifestation of the sentiments of the heart, and in their turn have a most wonderful faculty of reacting upon the feelings and rendering them yet more intense. "I know not how it is," says St. Augustine, "that while these motions of the body cannot be made but by a motion of the mind preceding, yet by the same being made outwardly, in visible sort, that inward invisible one which made them is increased: *and thereby the heart's affection which preceded, that they might be made, groweth, because they are made.*" However, the holy Doctor comforts those who are unable to kneel or to prostrate themselves on the ground: "If any be in that way held, or even bound, that he is not able to do these things with his limbs, it does not follow that the inner man does not pray, and before the eyes of God, in its most secret chambers, where it hath compunction, cast itself on the ground" (*De cura pro mortuis, loc. cit.*, p. 524).

We may conclude our short study of genuflection and prostration with the words of St. Paul which we may well hold to be the first ceremonial prescription of Apostolic times: "In the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth" (Philip., ii. 10).

II. Inclinations

Akin to the action of bending the knee is that of bending the head, or the head and shoulders. This gesture is not exclusively Christian, but is a spontaneous and natural manifestation of reverence towards superiors, and therefore towards the Supreme Being. The higher the position of the one we honor, the deeper is the inclination. The pagans bowed before their idols and the Jews before the true God, or before persons they wished to honor. Thus we read of the servant of Abraham that he "bowed himself down and adored the Lord" (Gen., xxiv. 26); and Abraham "rose up and bowed to the people of the land, to wit the children of Heth" (Gen., xxiii. 7). When one bows the head, the eyes are necessarily lowered at the same time. Both actions signify reverence and awe in presence of a superior, particularly in the presence of God, but they are also outward indications of humility and compunction of heart. Thus, the publican is described as not daring to lift up his eyes to heaven; hence we may infer that he assumed a stooping position, that is, that he bowed his head before the Lord, standing in the attitude of a suppliant. For the same reason the great Patriarch of Western monasticism, when he treats of humility, declares that a Monk should not only cultivate lowly sentiments in his heart, he should likewise show forth humility in his body, so that wherever he may happen to be, whether it be at home or abroad, whether he be seated, walking or standing, "inclinato sit semper capite, defixis in terram aspectibus, reum se omni hora de peccatis suis existimans, jam se tremendo Dei judicio præsentari existimet, dicens sibi in corde semper illud quod publicanus ille evangelicus, fixis in terram oculis, dixit: *'Domine, non sum dignus, ego peccator, levare oculos meos ad cœlum.' Et iterum cum Propheta: 'Incurvatus et humiliatus sum usquequaque'* (Luc., xviii. 30; Ps. cxviii. 107)" (*Regula St. Bened.*, IX).

The inclinations of head or body which are now in use in the

Liturgy are all intended to be demonstrations of reverence to God, or holy things, or ecclesiastical personages. Mention is made already in the Apostolic Constitutions of an inclination—probably of the body, not merely the head—which the faithful are to make when receiving the blessing of the priest or bishop. In the Liturgies of St. John Chrysostom and St. Basil there are many rubrics commanding the priest to bow the head, or the body, and this position has even to be maintained during the recitation of many prayers. Our own Roman Rite also prescribes several inclinations, or bows. Thus, the rubrics say that the priest is *profunde inclinatus,* or *aliquantulum inclinatus,* or only just *inclinatus.* At other times the rubric says: *Caput inclinat.* Generally speaking, we may distinguish three inclinations, or bows: (1) a low bow or profound inclination, when we bend the head and body in such wise that we would be able to touch the knees with the tips of the fingers. In some religious Orders the profound inclination is ever deeper, for it consists in bowing so low that the palms of the hands, crossed one over the other, touch the knee-cap. However, when the priest makes a profound inclination, he keeps his hands joined before his breast; (2) the *inclinatio media* (moderate, or medium inclination), which consists in bowing the head and shoulders, but not so low as in the former inclination; (3) at the simple inclination—that is, when the rubrics say: *Caput inclinat*—we merely bow the head, without any movement of the shoulders.

It would take too long to enumerate all the occasions when these various inclinations have to be made. Generally speaking, a deep inclination is made by those who, by reason of their rank or dignity, do not genuflect. The priest who celebrates at an altar where the Blessed Sacrament is not reserved, makes a deep bow to the cross both before and after Mass. The moderate inclination is made to those who are of a higher rank than our own: the simple bow is for those of equal or lower rank.

We bow the head—that is, make a *simplex inclinatio*—when certain names are pronounced: that is, the holy Name of Jesus, the name of Mary, that of the Saint whose feast is kept, or of whom commemoration is made; the name of the Patron of the Church in which we celebrate, that of the reigning Sovereign Pontiff, and

that of the Ordinary of the diocese when an *imperata* is said for him.

If the priest be at the altar, he should bow towards the cross, or the tabernacle, whenever he pronounces the holy Name of Jesus; also at the word: *Oremus.* But this is only done when standing. When the priest sits or kneels, he always bows straight in front of him. There is no further inclination to be made at the holy Name, if the priest or choir already happens to be moderately or profoundly inclined.

Rubricists have written many pages and laid down detailed regulations concerning inclinations and bowings. These may at times appear superfluous or even childish—mere *minutiæ* not worthy of the attention of serious men, or of priests engaged in the work of the ministry. We should be very much on guard against such thoughts. Let us realize that the ceremonies of the Catholic Church are the court ceremonial of the King of Heaven. The etiquette and ceremonial of a court is a matter of vast importance—woe betide the courtier who should presume to set at naught, as irrelevant or childish, even the least of those observances which enhance the majesty of earthly rulers! Surely we shall not be less keen to perform with the most exacting care and scrupulousness those symbolic actions with which Holy Church loves to accompany the sacred rites of our holy religion which give glory to God, and procure heavenly grace to men. A genuflection or inclination is an act of homage offered to God, as much as the reciting or singing of psalms and prayers, since these external acts are but the manifestation and expression of the dispositions of our soul.

THE LAW OF THE CODE ON ALTARS

By Stanislaus Woywod, O.F.M., LL.B.

In the liturgical sense of the word, there are the following kinds of altars:

(1) Immovable or fixed altars, by which are meant those in which the upper table is joined to the columns or support, and which have been consecrated as a whole;

(2) Movable or portable altars, by which are meant stones (usually small) which alone (*i. e.*, without their support or base) have been consecrated, and which are also called *aræ portatiles* (as distinguished from *altaria*) and sacred stones. An altar whose top is joined to the lower structure or support, but has not been consecrated as a whole, is likewise regarded as a movable or portable altar.

In a consecrated church there must be at least one immovable altar, which should as a rule be the main altar of the church. In blessed churches all the altars may be movable (Canon 1197).

The term altar (*altare*) is preferred by the Fathers of the Church to the term *ara,* which they usually employ to denote the heathen altars. Nevertheless, the term *ara* is also employed in early Christian times to denote the table on which the Christian sacrifice was offered. Thus, Tertullian writes: "Nonne solemnior erit statio tua, si ad *aram Dei* steteris?" (*De oratione,* xix.). The Rubrics of the Missal also use *ara* to signify a portable altar (*Rubricæ Generales,* tit. XX). The Greek Church uses the term "table" with some qualifying adjective; for example, the consecrated altar (there is only one in every Greek church) is called the "holy table." St. Paul calls the place of Christian sacrifice the "mensa Domini" (table of the Lord). In the Rubrics of the Missal the term "mensa" is used to describe the altar slab or top.

At present, and for many centuries past, it has been the law of the Church that the altars must be of stone. In the early days of the Church the altars were tables of wood, as we learn from occasional references in the Fathers when they speak of the heathens burning the Christian altars. Soon after the centuries of persecution we read of altars of stone. St. Gregory of Nyssa (*De baptismo*

Christi) and St. John Chrysostom (*Homilia xx. in II Cor.*, n. 3) speak of altars which were built of the same common stone as the walls of the church, but had become holy through the blessing and by contact with the Body of Christ. As far as it is known in the history of ecclesiastical legislation, the first law which demanded that the altars be of stone is from the Synod of Epaon: "Altaria nisi lapidea chrismatis unctione non sacrentur." The Synod was held in the year 517, and its Decree was inserted by Gratian into his collection of decrees called the "Decretum Gratiani" (c. 31, D. I *De consecratione*). Wooden altars still occur in the Middle Ages in some places, as is seen from the order of Bishop Wulstan of Worcester (1062-1095), demanding the destruction of wooden altars and their replacement by altars of stone. The first altars of stone had, in so far as is known, the form of an ordinary table (cfr. Thalhofer and Eisenhofer, "Handbuch der katholischen Liturgik," I, 427).

Every consecrated church must have one immovable or fixed altar. Churches which are blessed may have an immovable or consecrated altar, or several of them, but the law does not demand it, and all altars in blessed churches may have merely a consecrated altar-stone placed on the altar-top. Usually a bed is cut into the altar-top to receive the altar-stone and thus avoid the risk of upsetting of the chalice. In the early days of the Church there was but one altar in each church, and the Greeks still adhere to that custom. In the Latin Church the practice of erecting many altars in the churches was occasioned by the fact that the priests said Mass daily, whereas in former times Mass was said on Sundays and a few other days only, and all the priests stationed at a church said Mass together with the bishop or presiding priest, who led the ceremonies and prayers. A remnant of that practice is to be found in the present-day ordination rite of priests and in the consecration ceremony of bishops.

Structure of Altars

The immovable altar as well as the altar-stone of a portable altar must consist of one piece of natural stone, which must be entire (*i. e.*, without fissures), and not brittle. In the immovable altar the stone top must cover the whole altar and be properly joined to the support.

The lower structure of the altar should be also of stone, or at least the sides or columns on which the altar-table rests.

The portable altar or sacred stone must be sufficiently large to hold at least the host and the major part of the foot of the chalice.

In the immovable as well as in the portable altar there must be, in accordance with the laws of the rubrics, a cavity (called *sepulchrum*) into which the relics of saints are to be placed, and covered with a stone lid (Canon 1198).

Neither the Code nor former liturgical laws prescribe one definite form of immovable altars. It seems that there never was a law determining the shape or form of altars, for in the City of Rome and in other ancient cities in Europe the churches exhibit a great variety in the construction of their altars. We refer to the lower structure or the support of the altar-table, not to the superstructure, which does not form part of a liturgical altar, but is an addition which has been sanctioned by custom.

The immovable altar should have a large stone slab which rests on a structure of stone; if brick or other artificial building material is used, there should be small columns or slabs of stone supporting the altar-table, and in direct contact with the same. Though some liturgists assert that an altar-table resting solely on a support built of brick may be validly consecrated (though it is illicit to consecrate it as an immovable altar), it is quite plain from several Decrees of the Sacred Congregation of Rites that such altars cannot be consecrated as immovable altars (cfr. *Decreta Authentica S.R.C.*, August 7, 1875, n. 3364, and May 24, 1901, n. 4073). It is evident that, if the altar is to be of natural stone and an immovable altar consists not only of the stone top but of stone top and its support (cfr. Canon 1197), the support must be of natural stone. It is sometimes said that the immovable altar must rest on a stone foundation built up from the ground. There is no law requiring such a foundation, but, if the altar with its base is moved from the place where it was set at the consecration, it loses the consecration (cfr. Sacred Congregation of Rites, February 20, 1874; *Decreta Authentica*, n. 3326).

Neither the immovable nor the portable altar can be consecrated without depositing in the altar some relics of the saints. It has been said by liturgists that the law concerning the depositing of relics in the altars derives its origin from the early practice of the Church

to say Mass over the tombs of martyrs. Other liturgists do not believe that the tomb or sarcophagus of the martyr served as an altar, but rather that an altar was placed against the place where the bodies of the holy martyrs rested (cfr. Thalhofer and Eisenhofer, "Handbuch der katholischen Liturgik," 427). After the cessation of the persecutions of the Church by the Roman Empire, magnificent churches were built over the burial places of the most famous martyrs, and frequently the main altar was built directly over a martyr's tomb. St. Ambrose is considered to have been the first bishop who ordered the transfer of the bodies of martyrs from their burial place to other churches. From a letter of Pope Vigilius to Bishop Profuturus of Braga (sixth century), it appears that, if a church was built in honor of a saint, some relics of that saint had to be deposited in the church. In 398, the Council of Carthage ordered that all altars which had been erected as *memoriæ martyrum* should be removed, unless they were erected at the burial place of the martyr, or had some relic of him, or were built at the dwelling or the place of death of the martyr. In the early history of the Western or Latin Church the body or bones of the martyrs were not divided, and, if a church could not obtain the remains of a martyr, it was considered sufficient to deposit so-called secondary relics (*e. g.*, some instrument of martyrdom, pieces of linen cloth dipped into the martyr's blood, pieces of cloth which had been placed on the tomb of a martyr). In the Oriental Church, from the beginning of the fifth century, there are instances in which the remains of the bodies of martyrs were divided and placed in various churches. In the Western Church the practice of dividing the remains of martyrs became general only about the beginning of the ninth century.

The manner in which the relics were deposited in the altars differed in former times from the present practice in so far as the relics were either interred in the ground under the altar, or deposited within the altar (which had then the form of a sarcophagus with the altar-table serving as a lid), or placed into a cavity cut into one of the supports, the altar table covering the cavity. The Code does not give the particulars about the depositing of the relics in the altar, but refers to the laws of the sacred liturgy. These regulations permit various ways in which the relics may be deposited in an immovable altar. The usual way is to cut a cavity into the surface

of the altar slab, and seal it with a stone lid. The cavity may also be cut or built into the stones which form the support for the altar table (either at the front or the rear of the altar) in such a manner that the bishop can perform the anointings inside the cavity, place a small casket with the relics and document of consecration and three grains of incense into the cavity, and seal it with a stone slab. A third way in which the relics may be placed is to leave a cavity in the stones which support the altar table, which, when placed in position, covers or seals the cavity. Since the *sepulchrum* cannot be closed until after the ceremonies of blessing the same and depositing the relics therein, the *Pontificale Romanum* provides special consecration rites for altars in which the *sepulchrum* (cavity) is sealed by the table itself.

The relics to be deposited in the altar must be relics of several saints, for the priest says in Mass: "Sanctorum quorum reliquiæ hic sunt." They need not be relics of several martyrs, for a relic of a martyr and of some other saint (*confessor, virgo,* etc.) suffices. The Sacred Congregation of Rites declared (February 16, 1906; *Decreta Auth.*, n. 4180) that the relic of one martyr suffices for the valid consecration of an immovable or a portable altar. The relics need not necessarily consist of the bones of the saints, secondary relics being sufficient.

The portable altar-stone is to be of the same material as the immovable altar (*i. e.*, natural stone of a quality that is not brittle). Nothing further is prescribed as to the kind of stone that may serve for altar-stones. The first reference to the use of portable altars is said to be that of St. Bede the Venerable, who relates that two Anglo-Saxon missionaries who labored in the missions in Germany said Mass with the sacred vessels and tablets consecrated to take the place of an altar. He merely says "tabulam altaris vice dedicatam," without indicating whether it was stone or wood. The author of the "Miracula S. Dionysii" relates that the priests who accompanied Charlemagne in his expeditions against the Saxons used, instead of an altar, wooden tablets covered with linen cloth. A little later we read of stone tablets used in place of the immovable altar. Bishop Hinkmar of Reims (died 882) ordained that in case of necessity the priests should use in the place of an altar tablets of marble, black stone or slate, consecrated by the bishop. In the foregoing refer-

ences to portable altars it is not stated whether any relics were enclosed in them. A ninth-century reference speaks of a portable altar-stone with relics enclosed which Emperor Charles the Bald donated to the Monastery of St. Denis. St. Anselm states that in his time tablets of stone were consecrated as portable altars in Normandy, and adds that he does not condemn the practice, but is not willing to adopt that practice himself. He desires that the stone tablet should have some foundation or mounting after the manner of a box or chest, which, he remarks, is done by many, and is observed nearly everywhere. Bishop Ives of Chartres (died 1112) states explicitly that he does not consecrate portable altar-stones, unless they are mounted on wooden boards or some other base to which they are firmly attached. Some of the medieval portable altars which have been preserved are in the form of a box (cfr. Thalhofer and Eisenhofer, "Handbuch der katholischen Liturgik," 429).

At present the portable altar stone is used very extensively and, in countries like the United States where there are comparatively few consecrated altars in the churches, Mass is said mostly on portable altar-stones. The Code of Canon Law (cfr. Canon 1198) and the liturgical laws demand that relics be deposited in the portable altar-stones. The cavity wherein the relics are to be placed is to be cut in the middle of the surface of the stone, and may not be cut into the edge (Sacred Congregation of Rites, March 31, 1887), but stones which had the *sepulchrum* in the edge and had been consecrated prior to this Decree may be used. Another Decree of the same Sacred Congregation, June 13, 1899 (*Decreta Auth.* n. 4032), declared that these altar-stones should be consecrated again with the shorter form, if it can be done conveniently. As the portable altar must be of natural stone, composition stone, cement, plaster of paris, etc., cannot be used, nor natural stone which is too brittle (*e. g.*, certain kinds of standstone). The cover of the cavity in which the relics are deposited must be of stone. However, the Sacred Congregation of Rites declared on June 23, 1892, that altar-stones whose *sepulchrum* was closed with a metal plate did not lose the consecration (*Decreta Auth.*, n. 3779).

In order that Holy Mass may be celebrated on an altar, it must have been consecrated in accordance with the liturgical laws (*i. e.*,

either the entire altar, in the case of immovable or fixed altars, or the altar-stone only, in the case of portable altars). Portable altars may be consecrated by any bishop, and by priests who have received the special privilege to consecrate portable altars. The consecration of immovable altars is governed by the law of Canon 1155. Though the consecration of an immovable altar which takes place apart from the consecration of a church may be done on any day, it is more becoming that the consecration be performed on a Sunday or other holyday of obligation (Canon 1199).

From ancient times it has been the custom of the Church to consecrate at least one altar on the occasion of the consecration of a church. If it happens that the main altar of a church is already consecrated before the church itself is consecrated, another altar must be consecrated in the dedication ceremony. If the main altar is constructed in such a manner that it is not fit for consecration (as is the case when the altar slab rests on a base made entirely of composition stone and no provision has been made to insert at least four columns of natural stone at the four corners of the altar plate), one side altar at least must be consecrated in the consecration ceremonies of the church. The right to consecrate churches is governed by the general rule on the consecration of places (cfr. Canon 1155), and that rule reserves the right to consecrate a place to the local Ordinary of the territory where the consecration is to take place. If the local Ordinary is not a bishop (*e. g.*, a priest who administers the diocese), he cannot consecrate a church, but he can give permission to any bishop of his rite to consecrate it. If an altar only is to be consecrated without the consecration of the church, the fast prescribed on the vigil of the dedication of a church is not obligatory, but only the recitation of the Divine Office (*i. e.*, Matins and Lauds) of the Saints whose relics are to be deposited in the altar. The Office has the rank of a double—*i. e.*, three nocturns, which are to be taken, not from the New Psalter, but from the Common of Martyrs, with the oration given *tertio loco* in which the word "annua" and the mentioning of the names of the saints are to be omitted (Sacred Congregation of Rites, August 18, 1913; *Acta Ap. Sedis,* V, 399). The prayers and ceremonies are to be found in the *Pontificale Romanum.*

The consecration of portable altars is reserved to the order of

bishops. If priests have received the privilege to consecrate portable altars—which privilege is frequently given to missionaries in foreign countries—those privileges remain intact. In the faculties which the Bishops of the United States can obtain from the Holy See for five years on the occasion of making the report on the state of their diocese, they are granted authority to delegate priests (who, if possible, should be men vested with an ecclesiastical dignity) to consecrate immovable and portable altars with the ceremonies described in the *Pontificale Romanum,* and to consecrate portable altars by merely using the approved shorter form of the Roman Ritual.

Loss of Consecration of Altars

An immovable altar loses its consecration, if the table or *mensa* is separated from the support even for a moment's time, in which case the Ordinary can allow a priest to reconsecrate the altar with the shorter rite and formula.

Both the immovable and the portable altar lose their consecration:

(1) if they are considerably fractured, the seriousness of the fracture being determined either by its extent or its proximity to the place of anointing:

(2) if the relics are removed, or the cover of the *sepulchrum* is broken or removed, except in cases in which the bishop or his delegate removes the cover to fasten it more securely, or repair it, or substitute another, or to inspect the relics.

A slight break of the cover does not entail desecration, and any priest may fill the crack with cement. The loss of consecration of a church does not entail loss of consecration of its altars, either immovable or portable, and *vice versa* (Canon 1200).

With reference to the *fractio enormis*—which we translated "considerably fractured"—the liturgists do not agree what constitutes an "enormous fracture." Some authors have asserted that the immovable altar is not to be considered execrated, if a piece large enough to hold the chalice and paten remains unbroken. The *Suffragium super Decreto* 2612 (*Decreta Authentica,* IV, 201) discusses the question of the fracture of altar-stones, and holds that, if the stone is broken in two or more large pieces, or if a corner breaks off and one of the crosses is on the broken piece, the altar loses its

consecration. Some authors (cfr. Coronata, "De locis et temporibus sacris," n. 114) do not consider the altar execrated if one cross only is broken off, because it is not necessary for validity of the consecration to anoint all the crosses on an altar-stone. The Decree of the Sacred Congregation of Rites, March 3, 1821 (*Decreta Authentica,* n. 2612), is not very clear when it speaks of a slight break in one or another corner of the altar, which does not execrate the altar. The Decree does not state whether the crosses were broken off.

Another disputed question is whether an immovable altar loses its consecration if the entire altar is moved from its original location without separating the altar table from its base. The Code does not mention this case in Canon 1200. Coronata ("De locis et temporibus sacris," n. 113) and others maintain that the altar is not execrated. However, the silence of the Code is no proof for that opinion, because Canon 20 prescribes that, whenever there is no explicit rule of law on some point, one must look for a solution of the question elsewhere. Besides, the Code states that it does not, as a rule, modify the liturgical laws (cfr. Canon 2), unless it explicitly states so in a particular point. Wherefore, the Decrees of the Sacred Congregation of Rites which say that the immovable altar loses its consecration if it is moved from one place to another, even a few feet only, must be considered decisive in this matter (Sacred Congregation of Rites, February 20, 1874; *Decreta Authentica,* n. 3326).

Title of Immovable Altars

Just as the church has its title, so should at least every immovable altar have its proper title. The primary title of the main altar should be the same as the title of the church. With the permission of the Ordinary the title of a movable altar may be changed, but not that of an immovable altar. Without the permission of the Apostolic See, altars cannot be dedicated to the Blessed, even in churches and oratories which have received permission to say Mass and Office in their honor (Canon 1201).

Improper Use of Altars

Immovable as well as portable altars must serve only for divine

services, and especially for Holy Mass, to the exclusion of any use for profane purposes.

No bodies may be buried under the altar. Bodies which have perhaps been buried near an altar must be at least one meter away, or otherwise it shall not be lawful to say Holy Mass on that altar until the body has been removed (Canon 1202).

Under the discipline of the Code, burial in church, even where the civil law permits it, is conceded only to residential bishops, abbots and prelates *nullius,* royal personages, Cardinals, and the Supreme Pontiff. If, in some places, certain other persons have had from ancient times the right to be buried in church, that custom may be permitted by the bishop to continue, if he judges that it is not opportune to abolish the practice (cfr. Canon 5), but in no case can the bishop permit the bodies be buried nearer to an altar than the Code permits.

SOME LETTERS AND COMMENTS. IX

By Francis A. Ernest

Here is the second half of the professor's letter on vocations. He is a bit long-winded and repeats himself like a poor preacher, but he is writing letters and not articles for publication. I should like to condense his statements and to eliminate all repetitions, but I fear that, if I attempted it, I might mix things up and spoil the charm of the letter. Most of us are willing, I believe, to make allowances in letters that we should not be willing to make in a scientific or theological essay.

* * * * * * * *

In my class work I have had to deal with the moral aspect of certain phases of the vocation question. I have heard of young priests, and of priests not so young, who were undiplomatically candid in speaking of the obligation of celibacy. Some of them said that they took the obligation on themselves before they realized the difficulty of keeping it literally. I have no patience with such pleas or excuses. I am trying to make it very clear to the young candidates for the priesthood that no man of sound mind can make a valid plea of not having realized the seriousness and the difficulty of celibacy at the age at which he can receive the subdiaconate. The usual course of men that fail in this respect is that first they neglect the means of virtue; then they lose it; then they make excuses for their infidelity to the obligation which they accepted voluntarily and after a long preparation and practical trial. The Ven. Peter Fabre, S.J., who has not yet been officially beatified, but whose public cult was formally approved by a pontifical letter, dated September 5, 1872, declared that the Reformation could never have made the progress in Germany which it made so rapidly if its false teachings had not found a congenial soil in the secret and open immorality of the teachers of religion.

Those who enter the religious life and subsequently find themselves or believe themselves to be misfits in that life, have it also in their power to make the best of what may seem to them to have been a bad mistake. There are perhaps cases in which the seculariza-

tion of religious may be justifiable and desirable, but ordinarily a little heroism might be the best cure and the best thing even in such cases and also the surest insurance of happiness. Many a man and woman in the world lives under difficult conditions, and rises to a fine heroism in them, and so finds a happiness and a solid contentment which are always the fruit of religious self-conquest. No man of religious discernment—and for that matter not even the world when it comes to a final show-down—has any patience with men and women who took up the religious yoke, after proper training and testing and with full deliberation and realization of the sacrifice, and then play the baby act and blame everything and everybody for their inability, fancied or apparent, to live a decent religious life according to their vows or promises. They served their noviciate. They saw the religious life at its best. To some extent they also saw the seamy side of it, and must have felt its difficulties and trials. They had at least a year's experience of the common life and of its trials. They knew that they would have to make concessions and compromises of a kind and adjust themselves to their surroundings, just as people in the outside world, the married and the unmarried, have to make personal sacrifices and adjustments in order to live in some peace with their surroundings. Both the religious and people in the world have to give up some personal independence for the sake of social harmony, but there are also immense compensations. And I truly believe that there are no greater compensations than those found in the religious life, as far as I have been able to see and to study it from the outside. We professors here in the seminary have to live a kind of common life, and I know something about the adjustments which we have to make. Judging by my own personal experience, by what I have seen in the religious communities with which I have come into some intimate contact, and by what I have heard from religious in confidential conversations, I have formed the belief that religious deserve little or no sympathy from outsiders, inasmuch as they are out and out the most independent people in the world. If they gave up much personal liberty—and unquestionably they did—they have the Lord's hundredfold already in this world. I need not explain to you how the vow of obedience works out for the peace and satisfaction of those who make and practise it. A careless religious, an

easy-going and pleasure-loving religious, may chafe and feel ill at ease, and murmur and tug at his fancied chains, but a really good religious, a religious at heart, has an independence such as no other man in this wide world possesses, in spite of all the seeming tyranny of the vow of obedience and of its possible operations. If his good sense or his sense of humor should fail him, his religious sense and feelings should not fail him. Superiors must appreciate good religious, though they may put burdens on them which they cannot put on weaker religious shoulders. A religious that throws off his yoke, or becomes restless and discontented in carrying it, is himself to blame. He cannot, so I believe firmly, honestly plead want of a vocation. His qualifications for the religious life were painstakingly tested, carefully developed, and then only was the formal call or "vocation" extended to him and accepted by him. Nor can he plead anything else that may have developed in the course of his religious life, after he had bound himself and had been accepted by the community. He made a contract, and should consider himself bound by it in spite of unforeseen hardships. There may be reasons that justify his secularization, but it seems to me that religious difficulties, real or fancied, can never become valid reasons for his excardination from a religious order. Of course, I speak as an outsider who cannot know and understand these things so well as those do whom they concern directly. I see them objectively. They see and *feel* them subjectively. And this makes a tremendous difference. Therefore, I would not judge an individual, though the objective appearances might be against him. The Church is a considerate mother, and goes to the limit of indulgence in dispensing, but she does not and cannot relieve of their own responsibility those who benefit by her dispensations. I know that I might ask of my superior a permission and have it granted, though he should not grant it and I should not ask it. In such a case, I believe that mine would be the greater responsibility.

For obvious reasons we should never try to determine a man's or a woman's choice in the matter of vocation, nor try to influence a young man to choose the secular priesthood in preference to the religious life, or one order or community rather than another. He should be directed to make the final choice himself, *solum Deum præ oculis habens,* because he will have to abide by it. This will

make it impossible for him to plead undue influence, and it will also protect us and him against certain regrets. We may and ought to give him all the instruction and guidance he may need. We may even tell him, if we have sufficient grounds for our judgment, that for one of his character, his strength or his weakness, or his circumstances the one or the other is better and safer, but the real and final choice should be made by him that will have to abide by it. In my reading I have found much helpful information on this subject, particularly in the private revelations and writings of Marie Lataste. Though I read her writings with a very critical mind, I could not help being struck by their sound theology. Without trusting too much to my own theological acumen and knowing that error at times hides itself under a specious garb of pious words, I felt reassured when I learnt that her writings had been subjected to a painstaking critical analysis by two professional theologians. Her hints on vocational guidance agree perfectly with the best authorities known to me. The authorities always ground their teaching on reason and experience and on the teaching and practice of the Saints. In reading the Lives of the Saints, especially of the more modern Saints and Founders of religious institutes, I was often struck by their statements. In fact, I was non-plussed at first until I found that they agreed in their teaching. Their teaching is not commonly known among those that should be familiar with it. At least it is not commonly followed in practice. In my next letter I am going to give you a few quotations from their writings as concrete evidence of how exacting they were in their requirements when candidates applied to them for admission to their communities. Some of them may surprise you. They certainly surprised and even shocked me. However . . .

* * * * * * * *

Here a page seems to be missing—a *hiatus valde deflendus.* What observation or modification the writer of these letters was about to make, I cannot even guess. In the next letter he begins quite abruptly with the promised references and quotations.

* * * * * * * *

My dear Mac: Here are the brief transcriptions of pertinent passages from the Lives of certain Saints and of a few religious

founders. They are mostly verbatim transcripts from the Lives and partly the *ipsissima verba* of the Saints themselves. You will not, I am sure, expect me to give you the author, the edition, and the page, though I could do so in most cases. When I first began to make these notes, I intended them merely for private edification and possibly for teaching and preaching. It was only in the course of time that I began to note also the *locus* of the quotation. Most of these things are reasonable enough and obvious enough in themselves; yet the teaching and practice of Saints adds much to their force and authority.

St. Benedict, the oldest of these authorities, prescribed in his Rule that candidates for his kind of cenobitic life should be received cautiously and with some reluctance, and be made well acquainted with the exactions of the religious life under his Rule before being accepted. I have no copy of his Rule at hand, and our seminary librarian tells me that nobody in his recollection has ever inquired for it. As I happened to read the passage in question in your own library, you can easily verify the statement, if you so desire. I had read about the Rule and heard it praised as a religious classic, but I had never seen it. When I came across it in an idle hour, I began to read in it and must have read most of it before I put it back on the shelf. I was delighted with several passages and quite impressed with their pregnant Latin. Among them I do remember these words about the reception of postulants for his community: *Prædicentur ei omnia dura et aspera.* I remember these words verbatim, because they struck me as a queer way of recruiting a religious community. He surely did not wish to entice candidates under any false pretences or promises to take up his sort of religious life. He wanted men capable of some heroism. Probably today his practice is somewhat modified by his followers. No doubt novices are still told about the *dura et aspera,* but I have no doubt that the temporal rewards, the temporal hundredfold of the religious life, are more stressed than the hard and harsh things of it. Very likely it is not so necessary to stress these things today as it was in the early times of organized religious life. Yet a practical demand for some heroism might have more charm for the young than all kinds of temporal promises and concessions and indulgences.

St. Vincent de Paul used to say to promising applicants: "Why

do you not go to the Dominicans or to the Jesuits? We do not amount to much." St. Vincent must have been woefully wanting in domestic pride. I have attended the feasts of some religious founders in the churches of their spiritual sons, and I have read about their achievements and accomplishments set forth by their own writers. Both in their sermons and in their writings they did not exhibit any eminent modesty. Rather they copied the language of St. Paul about having "labored more than the others," without applying to themselves St. Paul's modifying self-depreciations. It may be that some of us are impressed by the enumeration of the labors and of the achievements of a religious order or community, set forth at length by one of their own for the edification of hearers and readers. Others, among them your personally not very humble friend, are more impressed and edified by their silence about themselves. Even a pagan writer like Sallust, in his story of Jugurtha, felt and expressed the propriety of a certain practical humility by remarking: *Plurimum facere, minimum ipse de se loqui.* It might be in good religious taste and edifying to praise the virtues and the achievements of a canonized founder or of a great religious character and self-sacrificing worker. It is always good to set up before us stimulating and inspiring examples to make us realize what we can and ought to do, and how far we have to go to reach the virtue and to equal the achievements of others. This is, of course, a bit of casual meditation which you may smile at and declare out of order. It is out of order, but I feel better for having said it.

St. Vincent de Paul stimulated and developed a great many vocations, but he seems to have taken no pains to influence any of them for the benefit of his own religious institute. His biographer does not state that such disinterestedness kept anybody out of his religious association that wanted to join it. Perhaps it proved an effective means for increasing the number of his candidates, though the Saint had no such designs and was not conscious of the practical effect of his humility. In the long run virtue must always win.

St. Paul of the Cross and St. Alphonsus Liguori were very exacting in their religious requirements for applicants to their orders, and would rather have few and select and well-trained members than a large number of mediocre men. Especially St. Alphonsus insisted on high religious quality in his candidates, and often told his men

that their institute was not in need of many, but of good men. His zeal for the Rule often made him say and write things that sound excessively harsh to our less religious ears. He would always rather have a man leave his order than stay and give bad example by disregard of the Rule. On the strength of such authorities it seems perfectly sound advice to tell young men that wish to become priests or religious either to stay out of such a state of life or to enter into it with the very highest ideals and go to heroic limits in order to attain to those ideals in character and in conduct. Low ideals make for lukewarmness and for deliberate mediocrity.

St. John Baptist de la Salle, founder of the Brothers of the Christian Schools, expressed it as his conviction that a religious order would never want applicants enough and would always have a sufficient number of good members as long as it maintained regular discipline of a high degree. And it does seem to be a fact that, wherever the religious spirit was good, there was no scarcity of vocations either for the priesthood or for the religious life. That much depends on the impression which priests and religious make on the young may be inferred from the fact that the teaching Sisters in a school usually get the majority of the vocations that develop under their teaching and example. Religious priests and Brothers usually get the majority of the vocations that develop among the boys of their parish or school. No doubt there is sometimes a little coaxing or persuasion used, but the best results are likely to be obtained if the young are merely instructed and guided and directed, but left absolutely free in their choice. Real virtue in priests and teachers always wins the admiration and imitation of hero-worshiping youth.

Now, my dear Mac, this is a rambling sort of letter and I am not at all satisfied with it. I am going to read your letter again in order to see how much I missed that I should comment on. I am one of those hasty readers who often miss the most important points in their superficial haste. This is the curse of much reading and of rapid reading.

The whole subject of "vocations" is bewildering. So much seems to be required; so much about it seems to be uncertain. Yet a chance meeting or a word of encouragement often determines it, or starts the process of its development. The greatest vocation-maturing

force is, I believe, some contact with exemplary priests and religious. It is God who gives the elements—the fitness, the physical and mental qualities required and the attraction for the life and work, and the final call through the proper authorities—but He works through human agencies. Without the coöperation of these human agencies many a potential vocation will be lost.

DEVOTIONAL STUDIES OF THE SACRAMENTS

By Dom Ernest Graf, O.S.B.

The Sacrament of Matrimony

I

Every Sacrament, in its own way, signifies and produces union of the soul with God, because every Sacrament either gives us the life of grace, restores it if it has been lost, or increases it. Baptism makes us children of God and members of Christ's mystical body; Confirmation arms us as soldiers of Christ, while at the same time it brings the soul under the special influence of the Holy Ghost. As for the Holy Eucharist, could there be any clearer symbol of the union which binds the soul to Jesus Christ? Ordination also is but a participation in the eternal priesthood of the Son of God, perpetuating through the centuries both the sacrifice and the priesthood of our divine High-Priest.

At first it is not so evident how Matrimony fulfills the conditions required for a true Sacrament. We seem to have here but a purely natural contract between two human beings, the sole purpose of which is, apparently, to legalize a state of life which secures the stability and perpetuation of human society. Matrimony, considered as a mere contract between man and woman, is as old as the world. It is found as a binding contract, with reciprocal rights and duties, even among the most barbarous tribes of the world.

At the present time, men are only too willing to look upon Matrimony as a mere contract, freely entered upon, which may also be freely dissolved, either by mutual consent or by the authority of the civil power. Hence we witness daily the breaking up of families, frequent and easy divorce separating wife and husband, and children from their parents. If the evil is not stemmed, we may be soon reduced to so lax a state of morality as to vie with the most decadent periods of Roman history when, we are told, women came to reckon the years, not by the consuls, but by their husbands.

All these evils would be nipped in the bud, would men but abide by the teaching of Christ and His Church. As on every other question, the Catholic Church speaks and teaches with no faltering voice,

or doubtful authority, on the subject of Christian Matrimony. How wonderful is this doctrine, and how it ennobles what otherwise would be but a purely natural contract! "If anyone shall say that Matrimony is not truly and properly one of the seven Sacraments of the Evangelical Law and instituted by Christ our Lord, but invented by men in the Church, and not conferring grace, let him be anathema" (Council of Trent, *De Matrimonio,* Canon 1).

When the Sacred Council framed this Canon, it had in mind an assertion of Luther's in his book entitled "The Babylonish Captivity," in which the arch-heretic asserts that Matrimony may be indeed a figure of Christ and the Church; it is however no divinely instituted Sacrament, but "the invention of men in the Church, arising from ignorance of the subject." Matrimony, in the eyes of the Church, is one of the seven Sacraments—that is, one of those divinely instituted means by which a special grace is given to enable men to fulfill certain special duties, or to make them partakers of some special privilege or dignity.

The binding nature of the marriage contract has been known to men, and has been acknowledged by most of them, from the remotest antiquity. As a *contract,* marriage is a natural thing; as a *Sacrament,* it was instituted by Jesus Christ and has been foreshadowed by what we read in the opening pages of our Holy Books.

Let us go back in spirit to the golden dawn of the world's history. The mighty work of Creation has been completed: the immense spaces of the universe are filled with innumerable worlds of wondrous size and beauty. Our own earth, after many cataclysmic upheavals, is ready to receive him who is to subject it to his dominion. Hitherto God has displayed His creative power in a most lavish manner, but His boundless resources were not exhausted by the creation of numberless worlds. He merely willed and all things were made. Now there is a solemn pause. The Almighty enters within Himself, to take counsel with Himself. The result of His deliberation is the determination to create man: "Let us make man to our own image and likeness, and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth. . . . And God created man to His image, to the image of God He created him" (Gen., i. 26-27).

Here we have the secret of man's inborn nobility: he is made to

the very image and likeness of God. However much he may debase his features, they yet retain traces of the divine Model and Archetype. When he strays from God, the voice of conscience protests against his aberrations, as contrary to his true self. Hell, and all that it implies, is only possible because of man's natural orientation towards God, which originates in his being made in the image of God; so that between him and his Maker there is a natural and everlasting affinity.

"And the Lord God had planted a paradise of pleasure from the beginning: wherein he placed man whom He had formed" (Gen., ii. 8). But Adam was not destined to remain alone: he was made by God to be the fountainhead of an all but unending stream of beings of the same kind and nature as himself. "The Lord God cast a deep sleep upon Adam: and when he was fast asleep, he took one of his ribs, and filled up flesh for it. And the Lord God built the rib which he took from Adam into a woman: and brought her to Adam" (Gen., i. 21-22).

Here we walk amid mysteries. The first man is formed from the slime of the earth, but not so the first woman. She is fashioned from the rib of the living man. To this wonderful origin of the first woman is due the marvelous oneness of the human race: though distinct according to sex, man and woman are one in their common humanity, and in their origin. But there is a yet deeper significance in this mysterious creation of the first man's helpmate, one that God at once revealed to Adam, though its full realization was deferred unto subsequent ages. "Adam said: This is now bone of my bone and flesh of my flesh: she shall be called woman, because she was taken out of man. Wherefore a man shall leave father and mother and shall cleave to his wife; and they shall be two in one flesh" (Gen., ii. 23-24).

The whole human race springs from this first human pair; every human individual throughout the ages owes his life to the union of man and woman united in such wise that, in the words of our first parent, they being two are yet one. They do not lose their individuality and distinct personality, yet each depends so completely upon the other for all purposes of the propagation of mankind that they are of a truth made one.

The Catholic Church teaches that Matrimony is a permanent state,

lasting through the whole natural life of the contracting parties. Moreover, this contract cannot exist between one man and several wives, or between one woman and several husbands. Such a notion is altogether contrary to the matrimonial contract and to the primitive revelation given to man. "A man shall leave father and mother and cleave to his wife"—not to his "wives"—"and they shall be two in one flesh." This marvelous oneness can only be brought about in what is called "monogamy," that is, marriage between one man and one woman.

Thus we see that marriage is naturally indissoluble; it would, moreover, have always remained monogamous, if man had remained in the state of primitive innocence. As time went on, because of the hardness of their hearts, men are permitted, under the Old Dispensation, both to have several wives simultaneously, and to repudiate any one of them on grounds duly fixed by the Law. This indulgence ceased when Jesus Christ came into the world to teach it a new and more perfect Law.

When the Pharisees, in order to tempt Him, asked whether it was lawful for a man to put away his wife, our Lord answered: "Because of the hardness of your heart, he (Moses) wrote you that precept" (to write a bill of divorce and put the woman away). The Mosaic Law of divorce was a dispensation from the original Law of God, granted solely to prevent the hardhearted Jews from falling into graver evils.

The reply of our Lord is a most explicit statement of His views as regards Matrimony. It is essentially a contract between one man and one woman, and of such binding and abiding force that for no motive whatsoever can it ever be broken. Death alone can part husband and wife, for Matrimony is a union not brought about or merely willed by man, but by the act of God: "What God hath joined together let no man put asunder."

It would seem that the Apostles found these words another "hard saying," for, when they were once more alone "in the house, His disciples asked Him concerning this thing. And He said to them: Whosoever shall put away his wife and marry another, committeth adultery against her. And if the wife shall put away her husband, and be married to another, she committeth adultery" (Mark, x. 10-13). The indissolubility of the marriage bond could not be

stated more unequivocally. Our Lord's words are so emphatic and precise that there can be no doubt as to what He means.

Matrimony is a divine institution from the very beginning. In the New Law it was raised to the dignity of a Sacrament, though at no time was it a mere human ordinance, for "God blessed them, saying: Increase and multiply, and fill the earth."

It is a striking coincidence that immediately after the promulgation of the indissolubility of Matrimony, the Evangelist should relate that most sweet incident in the life of our Lord: His blessing of the little children. The natural end of Matrimony is the begetting and rearing of children. On the other hand, the physical and moral wellbeing of the children born into the world can only be assured by the mutual care bestowed upon them by those who are responsible for their coming into existence. How utterly helpless is man when he first appears upon the earth over which he is to be king! He has no knowledge of things around him, no words in which to express his thoughts—a few dim sensations, mostly of pain, a flood of tears and wailing cries, this is the summing up of his existence for many years.

> For what am I?
> An infant crying in the night,
> An infant crying for the light,
> And with no language but a cry!
> *In Memoriam.*

Every day and at every hour he is in need of loving care and attention. How ill he should fare if his parents had not a care for him! By making Matrimony a permanent state, our divine Saviour secures for the child the fostering care of both father and mother.

Even though Matrimony was not a Sacrament in the Old Dispensation, it was yet a holy institution and a source of special blessings. Even then it was thought that men should enter upon this state with dispositions of deepest piety and in the fear of God. This is most beautifully shown in the story of Tobias: "Then Tobias exhorted the virgin, and said to her: Sara, arise and let us pray to God today, and tomorrow and the next day . . . for we are the children of saints: and we must not be joined together like heathens that know not God" (Tob., viii. 4-5). The one object that stood prominently before the mind of these God-fearing souls was

the desire of a posterity that should serve God and give glory to His name, that is, in other words, a *supernatural* motive. "Lord God of our fathers," Tobias prayed, "thou knowest that not for fleshly lust do I take my sister to wife, but only for the love of posterity, in which may Thy name be blessed for ever and ever (Tob., viii. 7).

II

The Old Law was at best only a shadow of the more perfect Law that was to come. In like manner the Matrimony of the Old Law, and even that of the state of innocence in Paradise, was but a foreshadowing of the Matrimony of the New Law, which is something incomparably holier than even the union between our first parents in the glory of their primeval innocence. Matrimony in the New Law is a supernatural thing. No doubt, it always retains the elements of a contract, for that is its very nature and essence. But this very contract has been so ennobled by Jesus Christ that henceforth it has the dignity and efficacy of a Sacrament.

The essence of a Sacrament consists in that it both signifies and produces divine grace. Grace is, above all things, a union of the soul with God. Now the union that is brought about between man and woman in the Sacrament of Matrimony is a most appropriate symbol of the marvelous union between God and the human soul, which results from sanctifying grace. The symbolism of the Sacrament of Matrimony extends yet further, for it is nothing less than a type or figure of the loving and most intimate union between Jesus Christ and the Church. Christ and the Church are one mystical body, He the Head and we the members. "He is the head of the body, the Church" (Col., i. 18). "You are the body of Christ and members of member" (I Cor., xii. 27).

Such is our union with our Lord that we all, each in his own measure, perfect the mystical body of Him from whom, as from the head, "the whole body, being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body, unto the edifying of itself in charity" (Eph., iv. 16).

No writer in the Sacred Books of the New Testament speaks so fully of this union between Christ and His Church as St. Paul. It is an eminently Pauline doctrine. This train of thought, so dear

and so familiar to the Apostle, leads him to speak of Matrimony as a Sacrament. In his Epistle to the Ephesians, in which he develops his great doctrine of the Church as the body of Christ, he tells those engaged in the bonds of Matrimony that their union is a true, if imperfect, image of Christ's union with the Church, and their duties towards one another must be fulfilled in the spirit which actuates Christ and His Church in their mutual relationship. "Let women be subject to their husbands as to the Lord: Because the husband is the head of the wife, as Christ is the head of the Church. He is the saviour of his body" (Eph., v. 22-23). What a wonderful view is here opened before our eyes! Woman is subject to man; she must acknowledge her subjection and accept it. But, in this subjection, there is no lowering of her natural dignity; it is but the voluntary acceptation of the rôle which, in God's wise providence, she must fulfill. The Apostle hastens to put this subjection in its true perspective, when he directs the mind of woman to the mystery of the Redemption. The Church is saved by Christ: from Him she receives that *increase* which goes "unto the edifying of itself in charity." As Christ is to the Church the source of all good, because she is His body, so though in Christ woman is made free as much as man, yet must she obey her husband in all things lawful, even as the Church is subject to her Lord. "As the Church is subject to Christ, so also let the wives be to their husbands in all things" (Eph., v. 24).

But husbands have no tyrannical rights over their wives, such as they claimed in the pagan, and even to some extent in the Jewish world. "Husbands love your wives, as Christ also loved the Church, and delivered Himself for it; that He might sanctify it, cleansing it in the laver of water in the word of life; that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing: but that it should be holy, and without blemish" (Eph., v. 25-27).

The love with which the husband must love his wife should be modelled on the love of Christ for the Church—nay, the love with which husband and wife love each other is equivalent to love of self, for they are not two but one, and loving each other they love themselves. "Men ought to love their wives as their own bodies. He that loveth his wife, loveth himself. For no man ever hated his own

flesh, but nourisheth and cherisheth it, as also Christ doth the Church: Because we are members of His body, of His flesh, and of His bones" (Eph., v. 28-30). And, quoting the prophetic words of Adam in Paradise, the Apostle shows that the former must even then have had some dim perception of the glory and holiness which were one day to be added to a state which, in the designs of Providence, is the means chosen for the propagation of mankind. "This is a great Sacrament," says St. Paul, "but I speak in Christ and in the Church" (Eph., v. 32).

A great Sacrament, or mystery, I mean in respect of Christ and the Church! Christ left His heavenly Father and came into the world to seek a bride for Himself, and, having found her, He so united her to Himself that, by a great Sacrament (*μυστήριον*), there is now a most complete union between Him and the Church. So close and intimate is this union that it can only be expressed by saying that Christ and the Church form but one body. He is the nobler part, the Head; we are the members that complete His body, being each of us quickened by the divine vitality which flows from Him and animates the whole body.

This admirable union, not to say identification (*they shall be two in one flesh*), is typified and made visible to all men by the union of man and woman in the Sacrament of Matrimony. And, since the union of Christ and the Church is essentially a mystery of love, the union of man and woman, which represents the bond of union between our Lord and the souls of the baptized, must also be based upon sincere and abiding love, and upon subjection voluntarily accepted on the one hand, and on the other upon authority exercised solely for the good of the one thus subjected. Christ "is the saviour of his body"—so also the husband must be a saviour and a protector to the wife. What a wonderful conception we have here of Christian Matrimony!

Of this Sacrament the contracting parties are themselves the ministers. For Matrimony is essentially a contract, and, as a contract depends on the will of those who enter upon it, the matrimonial contract is ultimately concluded by the bride and bridegroom. The Church intervenes in the person of her ministers solely to witness, bless and approve their compact.

This lofty conception of Matrimony has always prevailed in the

Church. Already in the first years of her history we meet with the following testimony of St. Ignatius, the first successor of St. Peter in the See of Antioch, who, writing to St. Polycarp, says: "Speak unto my sisters that they love the Lord and be content, in flesh and spirit, with their husbands. Exhort also my brethren in the name of Jesus Christ, that they love their wives, even as the Lord the Church. . . But it is fitting for those who marry—for both the men and women—to accomplish their union with the consent of the bishop, that their marriage may be according to God, and not according to lust. Let all things be done to the honor of Christ" (*Ad Polycarp.*, 5).

In the Western Church, St. Augustine describes the effects of Matrimony in words which have become traditional among theologians, and have been adopted by St. Thomas. "The excellence (of Matrimony)," says the holy Doctor, "is threefold, namely, faithfulness, offspring and the Sacrament. In faithfulness it is required that neither act in violation of the marriage tie; in the offspring, that it be received in love, fostered with kindness, educated religiously; and in the Sacrament, that the wedlock be not dissolved and that neither, if parted, be united to another. . . ." (*De Genesi ad lit.*, lib. X, n. 12).

The Council of Trent makes its own these words of the African Doctor. The Council also teaches that the special grace of the Sacrament consists in a perfecting of that natural love which the marriage contract presupposes. It is one of the fruits of the Passion of Christ, "the originator and perfector of the venerable Sacraments, which is hinted at by St. Paul, when he says: 'Husbands love your wives, as Christ also loved the Church and delivered Himself for it'; and adding at once: 'This is a great Sacrament, or mystery, but I speak in Christ and in the Church'" (Sess. XXIV, cap. 1).

Because Matrimony is altogether indissoluble, there are some who have attributed to it a kind of sacramental character. This is, of course, an exaggeration. It has, none the less, a close resemblance to those Sacraments which imprint a character upon the soul, for it cannot be received again, under any circumstances, whilst both parties are alive. Divorce, for any reason whatever, is against the Law of God, though our Lord and the Church allow of separation

(*a toro et mensa*) for certain very grave reasons, such as adultery on the part of either spouse. "I say to you, that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and he that shall marry her that is put away, committeth adultery" (Matt., xix. 9).

Just as the Church can never be separated from her divine Bridegroom—for she is His body and He the Head—so there must be no separation, or divorce between those who, by their state, are called to show forth this divine union. Truly, this is a great Sacrament, a great mystery, a most holy estate.

If men would but enter upon this state with the dispositions demanded for the worthy reception of a Sacrament, how happy their marriages might be! Matrimony is a Sacrament of the living, and requires a state of grace on the part of the recipients. Alas! if so many marriages prove dismal failures, is not the cause to be sought in the fact that the Sacrament was not received with due dispositions?

On the other hand, when a man and woman plight their troth in the sight of God, with the blessing of the Church, they may face with assured hope and confidence the difficulties and tribulations with which the path of life is thickly strewn, for the grace of the Sacrament will perfect their mutual love, and render it strong enough to stand the strain of a life which is bound to accentuate the particularities of temperament which too often stifle love and leave behind only coldness and indifference, if not actual aversion. In this way may be realized the beautiful prayer with which the Church blesses a Christian marriage: "Bless, O Lord, this union, and from Heaven watch over it; even as Thou didst send Raphael, Thy holy Angel of peace, to Tobias, and to Sara the daughter of Raguel, deign, O Lord, to send upon this man and this woman Thy blessing; that they may continue in Thy favor, persevere in Thy will, and abide in Thy love."

ANSWERS TO QUESTIONS

Benediction Twice a Day in the Same Church

Question: What is to be said of the practice of having Benediction of the Most Blessed Sacrament twice in the same church on one and the same day? The case is where after the morning Mass the entire children body is present and hence Benediction is given, and then again in the evening those who could not be there for the morning Benediction and Holy Hour are present. May this division of two distinct audiences be taken, and therefore the giving of Benediction be permissible twice in the same church on the same day? Parochus.

Answer: With the exception of the Feast of Corpus Christi and its octave, the general law of the Church (cfr. Canon 1274) makes no provision for giving of Benediction with the Blessed Sacrament, but leaves that matter to each bishop to regulate in his diocese. When the Holy See was asked by a certain bishop whether Benediction could be given twice a day in the same church, the Sacred Congregation of Rites answered that it could be permitted by the bishop (January 12, 1878; *Decreta Authentica,* n. 2437). The permission of the bishop is, therefore, required to give Benediction twice a day in the same church, but we do not believe that any bishop will hesitate to give the permission when requested by the pastor, especially in cases where two different bodies of people assist at the Benediction. Whatever helps to foster devotion to our Lord in the Blessed Sacrament will be gladly endorsed by the bishop whenever he can sanction such means, and, as we saw, there is no objection on the part of the Holy See to his granting the permission.

Various Questions on Orations in Votive Masses

Question: As a regular subscriber to your excellent monthly, I wonder if you would be kind enough to answer the following questions. But first, with regard to the matter treated of in your last number, (namely, the question of the destruction of the Sacred Species by the ablution), it should be remembered that in the Ritual (*Appendix de Sacr. Euchar. Instructio pro bis celebrantibus*) the direction is that, if the chalice is to be purified after the first Mass, when the celebrant is to offer again, water only is to be poured into the chalice, thus avoiding the possibility of the Species of wine remaining in wine freshly poured in for the ablution.

I. In a simple octave such as that of the Nativity B.M.V., a votive Mass of Our Lady, if said, will be of the Nativity. On the Sunday within the octave, with no commemoration of a double, the orations are: (1) of the Sunday, (2) *A Cunctis,* (3) *ad libitum.* Is it permissible to say the Oration of the Nativity for the oration *ad libitum?* The general rule is that the Nativity is not one of the Masses which may be used as Votive Masses, and therefore the

Collect not one to be used *ad libitum*. But, since the first is allowed as votive in the octave, it might seem that the use of the Collect *ad libitum* also is permissible during the octave.

Answer: There is nothing definite in the rubrics on this point, but we believe that the orations from the Mass of the Nativity of the Blessed Virgin should not be used in place of the third Oration *ad libitum* in the Mass of the Sunday within the octave of the Nativity. The rubrics prescribe that the oration *ad libitum* is to be taken either from the *Orationes diversæ*, or from the *Orationes pro defunctis*, or from the Mass *de omni necessitate*, or from the Mass of a saint or mystery which is permitted as a Votive Mass. Now, as our correspondent rightly observes, the Mass of the Nativity of the Blessed Virgin is not one of the Masses which may be said as a Votive Mass; wherefore, the orations of that Mass may not be taken for the Oration *ad libitum*. Yet, the one rubric added in the new missals for September 8, after the rubric on Votive Masses of the Blessed during the octave of the Nativity, says that, if in some place another octave occurs whose office is celebrated during the octave (*e. g.*, the anniversary of the Dedication of a Church), and the second or third Oration is to be said of the Blessed Virgin, that oration is not to be *Concede*, but from the Mass of the Nativity (cfr. Brehm, "Die Neuerungen im Missale," 357). This seems to suggest that during the octave the orations from the Mass of the Nativity may be taken for the third oration *ad libitum*. Though the latter argument seems convincing, still there is against it the general rule that the same saint or mystery may not be commemorated twice in the same Mass or Office, and since, in the case mentioned by our correspondent, the oration *A Cunctis* is prescribed and in that oration the name of the Blessed Virgin is mentioned, it does not seem permissible to add of one's free choice an oration of the Blessed Virgin in place of the *Oratio ad libitum*. If by precept of the rubrics the double mention of the name of the Blessed Virgin occurs, the rubrics direct that the oration De Spiritu Sancto be substituted.

II. On an ordinary feast of the rank of a simple the orations are: (1) of the feast, (2) *de Beata*, (3) *Ecclesiæ*. Suppose a commemoration as a second Collect, and the use of the Collect *Pro Defunctis* as fourth Collect; must the fifth Collect be displaced third (*i. e.*, the Collect *Ecclesiæ*), or may it be at choice?

Another instance: A Votive Mass of the Holy Spirit is said on behalf of a

Guild. The orations are: (1) *de S. Spiritu,* (2) of the day, (3) of the Blessed Virgin. It is desired to use the Oration *Pro devotis amicis* for the Guild. If this is said fifth, *must* the fourth be the Oration *Ecclesiæ,* which would be the third in the Mass of the day, or may *Pro devotis amicis* be said fourth, and the Oration *Ecclesiæ* or another fifth?

Answer: The difficulty arises from the fact that, if the priest desires to add (besides the three prescribed) an Oration on days and in Masses in which it is permitted, he must add two, and may add more up to seven Orations in all. There must be either five or seven, if extra Orations are added. In the first place, it seems that the first three Orations which must be said that day in the Mass (either of the feast or the Votive Mass) suffice, and, if one of the *commemorationes communes* (e. g., *de Beata, A Cunctis, Ecclesiæ vel Papæ*) remains over and the priest wishes to raise the number of orations to five, he need not add the *commemoratio communis* which was dropped, because there were three Orations already. The Orations added out of devotion come after all the Orations prescribed. The two Orations which the priest in the case must add, if he wants to add any, come in the order of the mystery or saint as they are in the Litany of All Saints, next orations from the *Missæ votivæ ad diversa,* third the *Orationes diversæ.* If both Orations added for devotion are of the same class, they follow each other in the order in which they are in the Missal. The Oration for the Deceased makes an exception in that it always occupies the second last place (i. e., fourth, if there are five orations; sixth, if there are seven).

III. In the rules for private Masses of Requiem it is difficult to get from books the exact regulations as to the *churches* in which the several Requiems may be said. In the case of some there is restriction to the church in which the funeral Office is celebrated. In the case of the Mass *In tertio,* etc. *die,* on anniversaries, and the day after the first news of death, may they be celebrated with the privileges accorded them on double feasts, etc., in *any* church or only in the church where the obsequies have been celebrated? SACERDOS.

Answer: The Code of Canon Law gives the proper pastor of a deceased person the right to the funeral services, unless the deceased either chose another church for his funeral services (which privilege he has by the law of the Code), or unless he died at such a distance from his own parish that the body could not easily be brought back to his own parish church for the services. If the solemn funeral service was not held at the time of burial, but are held within one

month from the burial, they are considered funeral services in so far as the right of the proper pastor to the funeral portion due him is concerned. It does not say that these delayed funeral services must be in the church which had the funeral. There is no law which forbids people to have Masses for the Dead, whether it is the Mass *in tertio, septimo die,* month mind or anniversary, in any church they prefer (cfr. Canons 1230-1236). The special concessions of the Rubrics concerning the days on which these privileged Masses are permitted, has nothing to do with the place or church where they are said. No church is entitled to these Masses; it depends on the choice of the persons who ask for these Masses.

Dispensation of Workingmen from Fast and Abstinence

Question: Are all workingmen exempt from fasting? According to the Lenten Indult, only those are excused whose duties are of a laborious or exhausting nature. The workingmen's Indult does not deal with fasting, but with abstinence. In the original Indult granted March 15, 1895, careful distinctions clearly show that it was assumed that many workingmen are bound by the law of fasting.

In the official definition given by the Sacred Penitentiary, March 9, 1925 (Homiletic and Pastoral Review, Oct., 1925, p. 82) of the term "operarii," anent the Jubilee, those only are considered workingmen who earn their living by manual labor; does that apply in interpreting the workingmen's Indult for the use of meat on fast days?

Finally, do members of a workingman's family who are not working themselves enjoy the privilege, when they take meals outside, especially in hotels and restaurants where meatless meals are easily procurable? Dubius.

Answer: There is no doubt, as our correspondent observes, that the workingmen's Indult deals with abstinence only. The Church has not thought it advisable to abolish the entire law of fast and abstinence for any country by declaring that all workingmen, who constitute the great majority of the population in any country, are free from both fast and abstinence. The pastors or assistants in parishes should not make a sweeping statement that all who work for their living are exempt from both fast and abstinence, for this does not seem to harmonize with the mind of the Church. It depends entirely on the individual constitution of persons and the nature of the work whether or not they are exempt from the law of the fast, as distinguished from abstinence. Manual labor is not always the most fatiguing, and there is no way of precisely fixing the meaning of the term "operarii" except by a process of elimination. One may say with good reason that people who are

retired and live on their own income are not working people. Possibly also, those who have their own business and hire others to do the work, while they keep a certain supervision over the work, do not belong to this category. All who have tried office work for a full day, will concede that it is quite fatiguing work, though one wields only pen and ink or merely pounds the keys of a typewriter. Persons of leisure who may work, but can just as well leave it undone, are not workingmen. A travelling salesman or a salesman or lady in a store may apparently do very light work, and yet be very fatigued by the end of the day. The definition of the term "operarii" (workingmen) given in the document of the Jubilee indulgence, referred to by our correspondent, need not be taken as settling the meaning of that term in other matters that have nothing in common with the conditions for gaining the said indulgence. It has been asserted that the dispensation for workingmen from the abstinence law, with the exception of certain days, was asked for laborers strictly so called. That seems to be very doubtful for the reason that other working people have just as much difficulty in getting proper Lenten food as the laborers. The members of the family of workers participate in the abstinence indult, but that participation was evidently granted so as not to put the family to the burden of providing Lenten food for one part of the family and fleshmeat for the workers of the family. They are supposed to eat at the same table, and for that reason the same food is allowed to all the members of the family: otherwise they do not participate whether the non-working members eat at home or elsewhere. Even the working people who can without difficulty observe the law of abstinence are not at liberty to make use of the dispensation, for no dispensation is granted unless there is a weighty reason for conceding an exception from the law.

Enclosure of Nuns and Confession to a Priest Who Is Neither Ordinary Nor Extraordinary Confessor

Question: There is a convent of cloistered nuns here (Papal enclosure) who have a small school of children and some lay teachers living within the enclosure. It happened that one of the lay teachers wanted to go to confession before Mass to the chaplain of the convent. The Mother Superior did not permit it, saying that it was against their custom to allow anyone except the ordinary or, at appointed times, the extraordinary confessor to hear confession at the convent. I was asked by the chaplain who has the faculties of the diocese

whether he had a right to hear the confession, and I was of the opinion that he had the right to do so. Am I correct? CONFESSARIUS.

Answer: If the nuns spoken of by our correspondent have children and teachers within the enclosure, they must have obtained special permission from the Holy See, for the general law on enclosure of nuns does not permit them to receive any girl or woman as a boarder into the convent except those who apply to be received into the community. As far as we know, the Holy See when giving permission to cloistered nuns to have a school of girls in their convent obliges the girls to the law of enclosure while they are at school. It seems impossible that the Mother Superior of the convent should have objected to the request of anyone inside the enclosure (whether lay person or nun) to go to confession to the chaplain or any other priest who happens to be there for services. Many commentators of the Code hold that the concession spoken of in Canon 522 (i. e., to confess to any priest who has the faculties of the diocese) applies, not only to religious women confessing in a church or chapel outside their convent, but also to confession made in the chapel of their own conevnt. It is only reasonable to interpret Canon 522 in that manner, for otherwise many Sisters and practically all nuns would derive no benefit from Canon 522. If the concession applies to nuns, novices and postulants, it should apply also to the young ladies and lay teachers who by special arrangement with the Holy See are living within the enclosure and subject to the law of enclosure. That the Code does not mention these persons as having the same privilege in reference to confession as the Sisters or nuns, proves nothing, for the Code does not consider them at all, and has no occasion to legislate concerning them because under the law they are not supposed to be there.

In the above communication, which we shortened for want of space our correspondent also inquires whether the Superioress may allow the young ladies or the lay teachers to go outside the enclosure for the purpose of confession, and whether the Superioress may refuse to forward letters of these lay persons to a priest on matters of conscience. Furthermore, whether after the convent has obtained the permission of the bishop that a nun may confess to a special confessor, it may conceal the fact and leave the priest in ignorance. There is no information available as to the extent of the obligation

of the law of enclosure for the young ladies and lay teachers. Since it is possible for them to be there only by special concession of the Holy See, the papal document granting the privilege is the only course of information on that point. As to letters to priests containing conscience matter, there is no precept in the Code which makes them privileged communications so that the superioress is obliged to forward them without reading such letters of members of the community. By members of the community are meant professed Sisters, novices, postulants. The right to inspect letters of lay persons living in the community, not belonging to the religious organization, cannot be claimed by the superioress in virtue of the law of the Church. If she has such right, it must be derived from some other source (e. g., agreement, implied agreement if one enters a school or institution which has that regulation in its statutes, etc.). Many communities, however, allow letters to priests marked "conscience matter" to be written without being subject to inspection. In reference to the last point mentioned by our correspondent (namely, the question of a special confessor), Canon 520 suffices to answer the point. It is the local Ordinary, not the superioress, who has authority in the matter, and the Ordinary has the right and duty to proceed against a superioress who interferes in the matter of confession after he has given permission.

Stanislaus Woywod, O.F.M., LL.B.

CASUS MORALIS

Illicit Affinity

By E. J. Mahoney, D.D.

John, a parish priest, detects the invalidity of a marriage contracted in 1917 between James and Mary owing to the fact that James had occult sexual relations with Mary's sister previous to his marriage. Mary is ignorant of the impediment.

The priest secured the revalidation of the marriage by applying for a dispensation and securing renewal of matrimonial consent by both parties.

I. Is there actually a diriment impediment of illicit affinity between Mary and James?

II. Did the parish priest act correctly in seeking for a dispensation and in causing the consent to be renewed?

I. The Codex, which has the force of law from Pentecost, May 19, 1918, introduced vital changes regarding the impediment of affinity. Under pre-Codex legislation, the pivot of the impediment turned on carnal relations fitted for generation: if the carnal relations were those of a consummated marriage, the impediment was known as *licit affinity,* and extended to the fourth degree of the collateral line; if carnal relations took place outside of marriage, the impediment was known as *illicit affinity,* and extended only to the second degree of the collateral line. In post-Codex legislation, the pivot of the impediment is not carnal relations, but valid marriage, even though only ratified and non-consummated (Canons 97, 1077). Therefore, illicit affinity as such no longer exists, and many of the tortuous questions connected with it have ceased to have any practical importance. For example, supervening affinity, arising from sexual relations and prohibiting the use of marriage, no longer exists. The place of illicit affinity is to some extent taken by the post-Codex impediment of *public decency,* which is established by public and notorious concubinage, and is diriment of marriage to the second degree of the direct line only, between the man and the blood-relations of the woman and *vice-versa* (Canon 1078).

But the important point to notice is that a marriage, which was in-

valid under the pre-Codex impediment, is not *ipso facto* rendered valid owing to the impediment in question being abrogated by the Codex. "Quid dicendum de matrimoniis, si quæ nulla sint ex capite impedimentorum a novo Codice abrogatorum: fiuntne matrimonia illa valida ipsa promulgatione novi Codicis, vel etiam post dictam promulgationem indigent dispensatione, sanatione etc? *RESP.* Negative ad primam partem, affirmative ad secundam" (Commiss. Codex, June 2-3, 1918; *Acta Ap. Sedis,* X, 346).

II. Though evident in substance, the tenor of this reply is rather obscure in detail, for it seems to imply that a dispensation is necessary even after it has been abrogated. What, it may be asked, is the use of seeking for a dispensation from a law which has ceased to operate? A private reply of Cardinal Gasparri (Vermeersch, "Periodica," IX, 154) explains the obscurity in accordance with the terms of Canons 1133 and 1135. For revalidating a marriage two things are required: (a) cessation or dispensing of the impediment; (b) renewal of consent. The chief purpose and force of the interpretation of the Codex Commission is to the effect that such marriages are not *ipso facto* rendered valid by the abrogation of the impediment, but are to be revalidated in various ways indicated by "etc." at the end of the reply. Among them is to be numbered that of Canon 1133, §1, which requires merely renewal of consent in the case where an impediment has ceased to be in force. "Utrum responsum Commissionis ad Codicis canones authentice interpretandos, datum 2-3 Jun. 1918, dum in fine apposuit illud 'etc.' intelligendum sit ita ut dispensatione vel sanatione eiusmodi matrimonia *semper* indigeant, an potius convalidari etiam possint ad normam Canonum 1133, §1, et 1135." The private answer of the Cardinal given in Italian was: "Nel dubbio in questione (che del resto è tale quale fu presentato dal vescovo di Malta) non c'è la parola *sempre* et quell' etc. vuol precisamente dire che tali matrimonii debbono essere convalidati a norma del can 1133." The reply of the Codex Commission was certainly a little misleading, and a priest in John's position might easily conclude that a dispenstion was necessary. In fact, most of the authors interpreted the document in this manner (e. g., De Smet, "De Matrimonio," §475). John, therefore, acted incorrectly and needlessly in getting a dispensation from an impediment which was non-existent.

The marriage between James and Mary is revalidated simply by renewing consent. "Renovatio consensus debet esse novus voluntatis actus in matrimonium quod constet ab initio nullum fuisse." The reason for the ecclesiastical law requiring a new act of consent arises from the fact that the consent is the sacrament. In altogether exceptional cases renewal of consent may be dispensed with by the *sanatio in radice* (Canon 1138), provided that the original consent was sufficient and continued up to the moment of granting the *sanatio*. It remains to decide the manner in which the consent is to renewed. In the case of a public impediment the consent must be renewed by both parties in legal form—i. e., before a parish priest and two witnesses. If the impediment is occult and known to both parties, a private and secret renewal of consent suffices (Canon 1135 § 1—2). But, in the case where an occult impediment is known only to one party, it would frequently be dangerous and imprudent to warn the other party of the defect. The pre-Codex authors used to exercise their minds in devising ingenious methods of eliciting a renewed consent without causing any suspicion that the marriage was invalid. Happily these methods are no longer necessary. It suffices that the party who is conscious of the impediment renews his consent explicitly, provided that the consent of the other party continues (Canon 1135, §3). In all these cases it is taken for granted that the original consent was made with the Tridentine form; if this were lacking, the defect must of course be made good. Presuming therefore that James and Mary were married originally before a parish priest and two witnesses, their marriage could be revalidated by the simple method of securing a renewed consent from James alone, and there was no need to mention the subject to Mary provided that her original consent continued.

ROMAN DOCUMENTS FOR THE MONTH

Final Decrees of Canonization

The September issue of the *Acta Apostolicæ Sedis* reports the text of the Final Decrees (*Litteræ Decretales*) of His Holiness, Pope Pius XI, on the canonization of Mary Magdalene Postel and Magdalene Sophie Barat. Both documents were issued on the same day, May 24, 1925, and are signed by the Pope as Bishop of the Catholic Church and by a large number of Cardinals. The documents give a brief history of the life and work of the saints, and of the proceedings which led to their beatification and finally to the canonization (*Acta Ap. Sedis,* XVII, 401-437).

Concerning Faculty to Baptize in a Private House Outside the Case of Danger of Death

The Holy See has been requested to decide whether it is in harmony with the law to give Solemn Baptism at the private house to children who are not in danger of death, but cannot without danger be brought to church. Every man or woman may indeed baptize in a case of necessity, but only when there is some positive danger that the infant may die before the priest can be had. Now, the question is whether (1) it is lawful to baptize with all the ceremonies when Baptism is given at home outside the danger of death, (2) how to proceed in the case.

The answer refers to Canon 776, where the Code states that the Ordinary may in some extraordinary case allow Solemn Baptism in private houses. To judge the gravity of the case which will justify an exception, is committed to the discretion of the bishop in each individual case (Sacred Congregation of the Sacraments, July 22, 1925; *Acta Ap. Sedis,* XVII, 452).

Note: Since the above declaration has been made, there is no doubt that the Code revokes the former Decree of the Sacred Congregation of Rites (January 17, 1914; *Acta Ap. Sedis,* VI, 32). That Decree read: "Whether baptism given at home with permission of the local Ordinary outside the danger of death and urgent necessity is to be administered with all the ceremonies? *Answer:* Yes." With reference to Baptism in danger of death, Canon 759

states that, if a priest baptizes and the infant is still alive after the Baptism, the ceremonies which follow Baptism should be performed. A former Instruction of the Holy Office said that, if a child had to be baptized at home and the priest forsaw that the child would never be brought to church for the supplying of the ceremonies, he should use all the ceremonies of Solemn Baptism (September 5, 1877; *Collectanea de Prop. Fide,* II, n. 1480).

On page 193 of the November issue of this Review, it was inaccurately stated that Dr. Joseph Wittig, whose books were placed on the Index, was a professor at the University of Warsaw. Dr. Wittig is a professor at Breslau University.

Stanislaus Woywod, O.F.M., LL.B.

Homiletic Part

Sermon Material for the Month of January

NEW YEAR'S DAY

Time, Its Nature and Its Responsibilities

By Richard Cookson

"For behold short years pass away, and I am walking in a path by which I shall not return" (Job, xvi. 23).

SYNOPSIS: Introduction: The Significance of the New Year.
I. The Lesson from the Past.
II. The Responsibilities of Time.
III. What work are we here to do?
IV. Take your Inventory today.

I don't suppose I shall be guilty of a presumptuous statement, or of making a pronouncement that militates against truth, when I say that there are probably few of us that are now assembled here who do not attach some unusual importance to the present season. Of course, as usual hour has followed hour without any interruption; morning has been followed by noon and night. Yet there has been a significant change, a palpable break in this ceaseless onward course of time.

The clock of time has struck, as it were, another of those destiny-making hours, which measure out the brief, uncertain but all-important period of man's career here below—a career which computes the limit of his probation for eternity.

Yes, brethren, a year has ended, and a New Year has begun. The beginning of a New Year should invite each and every one of us to seriousness, meditation, searching and solemn thought. Years are not given us merely to tot up or gloat over dollars, to bemoan our monetary losses, to write histories or read novels, to notice changes in legislation or politics, to mount a higher rung of the social ladder, to ostracize undesirable parasites, to secure an increase of influential friends, to equip or adorn ourselves in the latest of fashion's productions.

These years are allotted to us by an all-wise Providence for the

purpose of shaping and shaping well our eternal destiny, for storing up merit; and, according as we use or misuse them, they give their own complexion to an immortal existence.

The Lesson from the Past

As the years pass by, we cannot help realizing that the distance which we have to go is uncertain and shorter. Furthermore, the years that are past and gone for ever will meet us again sooner or later. These momentous considerations bring home to us in a forcible fashion the mystery and the awfulness of time. The shortness and the uncertainty of man's earthly pilgrimage are continually insisted upon in the pages of Sacred Scripture—in the echoes of the Prophets and in the utterances of Christ. Think for a moment what is time? You know the kind of picture the imagination conjures up of time when in a meditative mood.

You can recall how the days of spring danced into the welcome glory of sunlight, warmth and charm, and how they tripped or scudded along into the more dazzling sunlight, greater warmth and the unalloyed charm of summer. You know the majesty of an early dawn in summer, and you have all beheld the veiled majesty of an oncoming summer's night. You are familiar with the golden glory of autumn, and you have been lost in admiration at the rich color and artistic tints of autumnal nature. You have doubtless stood in amazement at the effect, the power, luster, and grandeur of the wonderful snow. You have heard the howling of winter gales, and you have grown weary with the apparently unending dreariness of darksome days. Each of these things has named a season, has placed a quarter of the year in its proper setting, and has measured out something of the mystery of time. For some of you perhaps the march of time is graven in deeper characters. A change has come over you that in days of yore you not so much as anticipated. You recollect that once, perhaps, your face was full of freshness and color, while now it is full of wrinkles and sallow; your hair may have been brown or black, now it is dashed with grey; your voice was powerful and bell-like, now it is weak and harsh; your eyes were radiant and keen, now they are dim and heavy; your step which was once quick and steady, is today slow and uncertain.

It may be that such and such a day of bygone years stands out prominently and attracts your attention, just as a beautiful picture or characteristic portrait in an art gallery arrests the gaze of the passerby.

Perchance it may have been a beautiful summer's afternoon when you stood alone on some rock-bound cliff, watching the sea being lashed into fury, and wrapt in wonder at the sight which confronted you. In the distance you descried a fisherman returning home in what seemed a frail bark, for he was being tossed hither and thither as he plied his slow and uncertain way through the angry waves; and at once you became anxious and concerned for his safety, so much so that you breathed a prayer and asked the Mighty Power that rules the deep to bring in safely this stormbound man.

Then again, it may have been some particular evening when, seated in a garden amongst the roses and undisturbed by the twittering song of birds, you chatted away with some dear one, who now lies asleep forever.

All these memories crowd in on you from the past—that past which was so instinct with life that you felt that the grave, death and eternity had no interest or responsibilities for you.

This, my Brethren, you know is time's memory. You are aware doubtless that time has its gifts. To some it brings wealth, success, pleasure, happiness and fame. On some it has bestowed gifts of the brain, gifts of the heart, gifts of the hand, gifts of the voice; and rather than part with them, they would rather part with life itself. To some it has brought gains, gains hard toiled for, well earned, not amassed in a day, and now banked to produce a highly remunerative and at the same time a guaranteed and secure interest.

Time then is the form of succession; it is the method of reckoning, a mode of measurement; it is the process of turning over the pages of life's history; it is the range of milestones from the cradle to the grave; it is the indelible and fated mark that stands out for weal or woe in the path to eternity. When man comes to think of time, feel it, work in it, idle it, turn it to profit and gain, endeavor to rejoice in it, and sigh for it, he finds it is always changing, and he wants and impulsively cries out for the unchanging God. Well might St. Augustine put it so graphically: "Thou hast made us, O Lord, for Thyself, and restless is our heart until it rests in Thee."

Though our whole being is unsatisfied with the constant change and is ever craving for the unchangeable God, we must realize that such vagaries are the characteristics of time. The instinctive yearning and reaching out, so to speak, for Him who is unchangeable, unchanging, and unchanged, brings before us in a very unmistakable manner the duty of putting in the second place the demands of time, and of attending first and foremost to the momentous and inalienable demands of God. The allotted span of life allowed by Divine Providence to each mortal is given for the sole purpose of working for Him, from Whom we came and to Whom we must return.

The Responsibilities of Time

Let us then consider today the responsibilities of time. At this, the beginning of a New Year, the occasion should be a solemn and searching one for us, proffering lessons which it is folly, if not sinful, to let pass unheeded. What the future will bring, we cannot say; but if it is God's will that we should advance far down the vista of 1926, we have much to do, and what is more essential, we must do it well.

The future for which so many of us have been postponing the working out of our salvation, the future in which we must change the bias of our evil heart, the future wherein we must acquire a relish and a taste for things spiritual, and the future in which heaven is to be gained, will soon be past, and when it is past, it will then become of yesterday. Wherefore, brethren, let us calculate the length of our days according to Job's life table, let us reckon our years backwards. "For behold short years pass away and I am walking in a path by which I shall not return."

A chequered scene is the retrospect, not of thirty or forty years, but merely of the past year; and the most painful feature of that retrospect is the little we have done in the business of salvation. Think of the time wasted in trifles, in follies and in sin; ineffectual resolutions, resolutions again and again made, neglected and broken; the languid and mechanical discharge of duties, which, therefore, cannot be said to have been discharged at all; the justification of present sloth by the promise of future energetic diligence; excuses readily made and complacently accepted, while the calls for prompt

religious service were answered slowly and unwillingly. We must realize that past neglect can never be repaired, that time lost is lost forever. The truth is, every day has its duties, of which we are to do as much as we can for God, and time wasted has already inscribed our negligence and faithlessness in the book of life.

We cannot make up for the neglect and omissions of the past, but from the past we can learn the wisdom and the duty of utilizing to advantage the present. Yes, brethren, the present is ours, let us then be up and doing.

What Work are We Here to Do?

What then is the work which we are placed here to do? Surely not to dishonor our God by neglecting our duties and violating His laws. Not, like the beasts which perish, to seek for ourselves the largest amount of pleasure with the least mixture of discomfort, and then, palled by the world's unreal banquet, to lie down wearied and disappointed in the grave. Not to amass wealth, to acquire honors, to thirst for praise, to become world-famed, to have a gay time, to satisfy every whim and desire, to concentrate all our thoughts and energies on the fleeting promptings of the moment. Items of this caliber were surely not meant to occupy the brief span of man's earthly existence. If there has been a hankering after worldly toys in the past, if there has been indifference and shirking of our God-appointed responsibilities, let our penitence bewail it, and above all let the consecration of our remaining days to the service of God atone for it. There are ample opportunities, there are pressing needs, there are high incentives, there are strong encouragements, and there are countless facilities for honest work for God.

Of course, the general and vague resolution to be good, to turn over a new leaf, to keep out of sin, to become holy and such like sweeping ideals, mean nothing. A man may as well try to take a trip to Mars, to become a millionaire, to settle the unemployment question, to stay the rapids of the Niagara or to glide across the Atlantic, as to try to turn from sinner to saint by a spasmodic pious resolve. Generalizations count for nothing; we must specialize, pick out some particular fault or failure, and concentrate all our efforts and energies in mastering it.

Take Your Inventory Today

Now is the inventory time. Let us look over the stock of habits, ideas and relationships we have accumulated in the past. Why drift along, the slave and plaything of our unmanaged desires, uncontrolled thoughts, self-indulgent mannerisms and accidental circumstances? Examine your habits, lop off the careless or bad ones, disentangle yourself from ways which make you lazy, morose, disagreeable and irreligious. Determine this year to be the master of self—that you will control your thoughts, regulate your passions, and guide your own deeds, and that you will not let events lead you by the nose.

Don't spend any money until you get it; don't go into debt; beware of buying all those things you "must have," for you must not have anything until you can pay for it.

Keep discord out of the house, nobody can quarrel with you if you do not quarrel with them; check the unkind word; think before you speak. Be attentive to your religious duties; don't be satisfied with fulfilling the minimum—be generous with God.

If you select some particular fault or failing, and try to master it, then your resolution has the hall-mark of genuineness.

It was Thomas a Kempis, I think, who told us that, if we root out one spiritual defect each year, ere long we shall become saints.

Who then is prepared to make the resolve here and now that he will tackle some or other of his flaws or foibles, and convert them from vices to virtues? This may be the last year you will have; make it then a good one. "Behold now is the acceptable time, behold now is the day of salvation." Hence let us attend to our resolution, not tomorrow, but now. How is it there is such a fascination in that "tomorrow," and though you have come here today to acknowledge that every passing hour is poised upon that peremptory word "now," yet perhaps there is the thought stealing over you "not yet, not today, but tomorrow."

To postpone a present duty to a future day—what is this but to neglect that duty altogether?

As every command of God binds the present moment, it is the height of folly to relegate till tomorrow. He who uses up his morrows in fruitless resolutions of amendment, is like the spend-

thrift who anticipates his income, and overwhelms his future fortune with the debts of the past.

Be wise, then, my brethren. Reflect that, as you cannot anticipate the future which is yet with God, neither can you recall the past which has gone before you to eternity, but you can learn how to amend by avoiding past faults and failings.

On this isthmus of the present, alone we stand, with the momentous interests of eternity crowded on its narrow space. At this solemn time of the New Year, let us lift up our hearts, and make the resolution to fight for Jesus Christ and Him crucified. Then, when the night comes in which no man can work, we shall be able to say with St. Paul: "I have fought a good fight, I have finished my course, I have kept the faith. As to the rest, there is laid up for me a crown of justice." Yes, there awaits us in heaven an angel's welcome, the conqueror's palm of victory, the King's palace as our soul's home, and the King Himself as our exceeding great reward.

SUNDAY WITHIN THE OCTAVE OF THE CIRCUMCISION

The Holy Name of Jesus

By Thomas P. Phelan, LL.D.

"His name was called Jesus, which was called by the angel before He was conceived in the womb" (Luke, ii. 21).

SYNOPSIS: I. The influence of a name in civil affairs.
II. Names in the Sacred Scriptures.
III. The Holy Name of Jesus.
IV. The Spread of Christianity.
V. Disregard for the sacredness of the Holy Name.
VI. Conclusion.

The Influence of a Name in Civil Affairs

From its infancy the human family has always needed a competent leader to achieve every mighty project and, through the power and magic of his name, leave to posterity an inspiration to continue his labors. Conquered races, crushed beneath the iron heel of oppression, have risen in their might and shaken off the yoke of

tyranny. The praises of Alexander the Great and Julius Caesar are still sung by the remote descendants of the people whom they led; the glories of Constantine and Charlemagne are indelibly inscribed in the pages of European history. It was the heroic William Tell who freed his people from slavery, and the memory of his deeds is still an inspiration to his countrymen. It was the recollection of Leonidas and his superhuman defence of the Pass of Thermopylae that stimulated the Greeks during the later periods of subjection. It was the magnetic eloquence and unique personality of Peter the Hermit which aroused all Europe to rescue the Holy Places from the hands of the infidels and influenced their posterity to persevere in the attempt. Looking through the pages of profane and ecclesiastical history, we find that the magnetism of a name has frequently changed the destiny of nations and altered the map of the civilized world.

Names in the Sacred Scriptures

In the Holy Scriptures, likewise, we find this principle illustrated. Abram (the great father), selected by God to be the progenitor of a mighty nation which was to preserve the knowledge of God and His revelations, was called Abraham (the father of a multitude) that his name might be an inspiration to his posterity through the long centuries of triumph and failure. Jacob, after wrestling with the Angel, was called Israel that his children might emulate his example and fight valiantly against the enemies of their nation and their religion. Simon, the fisherman, destined to be the head of Christ's Church, became Peter—the rock on which that sacred edifice would be erected. Saul, the persecutor of the Christians, miraculously converted, rose from the earth as "Paul," a vessel of election to the Gentiles. The names of Abraham and Israel were a stimulus to the Hebrews in days of triumph or captivity, while the names of Peter and Paul are imperishably linked with the history and development of Christ's Church.

The Holy Name of Jesus

When God the Father sent His only begotten Son into this world, He gave Him "a name which is above all names: . . . that in the name of Jesus every knee should bow, of those that are in

heaven, on earth and under the earth" (Phil., ii. 8, 10). Before He was conceived in the womb of the Virgin, God sent His angel to announce to Mary that she had been chosen to be the Mother of Christ, and that she should call Him by the sweetest and tenderest of all names: "And thou shalt call His name Jesus" (Luke, i. 31). "Saviour" or "Redeemer" was thus to be His title, a meaning that brought sorrow to the heart of the Virgin as she thought of Calvary, and consolation when she considered the triumph to be later attained on Mount Olivet. Through that glorious Name, fallen man would be restored to his ancient heritage, the power of Satan crushed, heaven reopened to the children of Adam. That Name was to be the glory of the saints in heaven, the consolation of the souls in purgatory, the hope of sinners on earth. Without that Holy Name, religion would be barren and senseless, effort futile and unnecessary. "For there is no other Name under heaven given to men, whereby we may must be saved" (Acts, iv. 12). It was to be the weapon against the prince of darkness: "In My Name they shall cast out devils" (Matt., xvi. 17). "And the seventy-two returned with joy, saying: Lord, the devils also are subject to us in Thy Name" (Luke, x. 17). It would protect His messengers from bodily dangers: "They shall take up serpents: and if they shall drink any deadly thing, it shall not hurt them" (Mark, xvi. 17). It would enable them to cure physical ills; "They shall lay their hands upon the sick and they shall recover" (Mark, xvi. 18). Finally, it would enable His Apostles and their successors to cleanse the soul of the miserable sinner; "Do penance and be baptized, every one of you, in the Name of Jesus Christ, for the remission of your sins" (Acts, ii. 38).

The Spread of Christianity

During His earthly career, the Saviour concealed much of the power and glory of His holy Name, content to be called the son of the carpenter of Nazareth. Yet when He had triumphed over sin, death and hell, and had returned to the Kingdom of His Father, that Name became a most powerful weapon in the hands of His chosen messengers. Freed from the cowardice of other days and enlightened by the Holy Ghost, they went forth boldly, teaching, preaching and performing wondrous deeds. Peter and John, going

up to the Temple to pray, were accosted by a cripple who besought alms. "Silver and gold I have none: But what I have, I give thee: In the Name of Jesus Christ of Nazareth, arise and walk. And he, leaping up, stood and walked" (Acts, iii. 6-8). Paul, in his journeys, encountered a girl afflicted by a pythonical spirit: "I command thee in the Name of Jesus Christ to go out from her. And he went out the same hour" (Acts, xvi. 18). Peter, preaching Christ and Him crucified, converted three thousand people. His co-laborers and successors emulated his example, and ere long the doctrines of Christ were announced in every portion of the civilized world. Persecution and bloodshed afflicted the infant Church, yet that Holy Name brought courage to the martyrs on the crimsoned sands of the arena, strengthened the faith of the exiles in loathesome dungeons and deadly mines, and inspired the faithful to resist the edicts of tyrannical rulers. Through all the centuries it has been the guiding star of the Church that led her devotees to the promised goal, the beacon light that warned against the hidden rocks and shoals of error and sin.

Disregard for the Sacredness of the Holy Name

Under the Old Dispensation, the Name of God was fraught with terror, intermingled with hope, and was considered too sacred to be pronounced by His chosen people. In the New Revelation, it is a name full of glorious realization since the long-expected Saviour has appeared, and His Kingdom on earth has been established. Yet His children apparently have forgotten: "That in the Name of Jesus, every knee should bow, of those that are in heaven, on earth, and under the earth" (Phil., ii. 8, 10). In the public places, in the busy workshops, in the privacy of the homes, the sacred Name of Jesus is frequently defiled and dishonored by the polluted lips of His wretched followers. The Psalmist reminds them: "The heavens show forth the glory of God and the firmament discloseth the work of His hands" (Ps., xviii. 1). The Canticle, *Benedicite,* calls on all irrational creation to praise the Lord (Dan., iii. 57-90). Yet man, their rational spokesman, for whom the Master has done so much, not only neglects to praise and reverence that Holy Name —he actually dishonors and disparages It! By his actions, he scandalizes the faithful, he corrupts the little children, he drives

tepid souls from the true fold, he delays or destroys the work of conversion. The shock of a sudden calamity, the agitation caused by unexpected excitement, are sufficient to bring that sacred Name to his lips either in exclamation or irreverence. Lack of full advertence and deliberation and subsequent sorrow for this outbreak may be signs that the conditions necessary for a mortal sin are wanting. But, in either case, he is guilty of grievous irreverence. There is no such doubt in regard to the man who deliberately and maliciously dishonors the Holy Name. He commits a grievous mortal sin. For blasphemy in itself is always a dreadful offense against God. It is defiance and rebellion against the Creator, it is indifference to His holy revelations, it is treason to his best Friend, who shed His sacred Blood that all men might be saved.

Conclusion

We are followers of Jesus Christ and members of His Holy Church. We are His brethren, for whom He suffered and died. We are partakers of the holy Sacraments which He instituted and merited for us by His great sacrifice. We are called to be saints and citizens of heaven. To be worthy of these honors, to obtain these rewards, we must love and reverence the Holy Name of Jesus; "For there is no other Name under heaven given to men, whereby we must be saved" (Acts, iv. 10, 12). In sorrow and temptation that Holy Name will be our solace and our hope: "Amen, amen, I say to you; if you ask the Father anything in My Name, He will give it to you. . . . Ask and you shall receive; that your joy may be full" (John, xvi. 23-24). Let our conduct be in conformity with our faith. Let us love and cherish that Holy Name. Let us never dishonor it by blasphemy or irreverence. Let us by our example show to others the beauty and worth of that Sacred Name, and thus draw them to its loving care. On this first Sunday of the new year, the Feast of the Holy Name of Jesus, let us resolve that, just as in the *Our Father* we pray "Hallowed be Thy Name," so during this year our resolution may be: "Whatsoever you do in word or in work, do all in the Name of the Lord Jesus Christ, giving thanks to the Father by Him" (Col., ii. 17).

FIRST SUNDAY AFTER EPIPHANY

The Sacred Temples of Home and School

By Francis X. Doyle, S.J.

"They found Him in the temple. . . . And He went down with them, and came to Nazareth, and was subject to them" (Luke, ii. 46, 51).

SYNOPSIS: I. This single appearance of Jesus in thirty years has a very important purpose.
II. What Jesus was doing in the Temple.
III. What our children are doing in parochial schools.
IV. The second lesson, obedience to parents, is also taught in the parochial schools.

This Single Appearance of Jesus in Thirty Years Has a Very Important Purpose

In the Gospel we have narrated the first public appearance of Jesus since His birth. For thirty years history draws a dark curtain across His life. Only this once does He brighten that curious darkness. Only once does He pour a beam of sunlight on the history of thirty long years.

The world had been waiting for His appearance ever since God had promised Adam a Redeemer. That Redeemer is born, announced and adored by Angels, adored by His Virgin Mother and His foster-father, adored by poor shepherds and foreign kings; and, as soon as the spark of His precious life begins to glow, envious Herod, fearful for his throne, seeks to quench it in the blood of innocent children. The Child and His parents escape to Egypt, and of the sojourn in that foreign land we have no account. When the Angel announces that Herod is dead, the Child and His parents return.

And just here, when our curiosity is aroused by the marvelous events attending the birth of this divine Boy, He disappears. The curtain is drawn, and we search for Him with eager, straining eyes in vain. We shall see Him only once in the next thirty years. Why does He appear in the circumstances narrated in today's Gospel? Certainly He does naught without a purpose. Certainly nothing is recorded of Him without a purpose. We must then find out why Jesus appears suddenly, and only this once in all the thirty years preceding His public life.

What Jesus Was Doing in the Temple

The first thing that attracts our attention in the narrative is that Jesus was not lost. When a child is lost, he does not know where he is, and he does not know how to get back home. A child is not lost simply because his parents are not with him. The parents may think that the child is lost; but, if the child knows where he is, and why he is there, and how he is to get back home, then the child is not lost at all.

This was the case with Jesus. He knew where He was, and why He was in the Temple, and how He was to get back home to Nazareth. Mere accident had separated Him from Mary and Joseph. He was more grieved by this separation than they were, but to leave the Temple and join them would defeat His purpose in remaining in the Temple. He was there "about His Father's business." He was there to teach the Jewish wise men. We do not even know what He taught them, but we do know that He attracted the attention of these influential Jews to Himself; and we can easily conjecture that He did this by asking and answering questions concerning the Messiah, concerning Himself. He was preparing these Jewish priests for His public appearance eighteen years later. He was clearing up their difficulties, removing their misconceptions about the Messiah. Most of them thought that the Messiah would come as a great emperor, waging bloody wars, conquering mighty Rome, subduing the whole world, and placing the Jewish nation on the throne of civilization from which it could rule all mankind. And, while Jesus proved to the Jewish priests and Doctors that the Messiah was not a temporal King, He Himself stood there, the expected Messiah, the center and heart of Jewish religious worship, the expected Redeemer of the world, and yet only a poor boy of twelve years of age whose mother and foster-father were even then moaning because accident had separated Him from them.

What Our Children Are Doing in Parochial Schools

But what does all this teach us? Evidently that children, no matter how young they are and no matter what accident separates them from their parents, are not lost if they are about their Father's business. Now apply this practically to your children.

Those who go to school are separated from you for five or six hours a day. What are they doing? Where are they? If they are going to parochial schools, you know that they are in a sacred Temple, asking and answering questions about the Messiah. Oh, they learn reading and writing and arithmetic. These are taught efficiently by Sisters and Brothers who have deliberately lost the whole world in order to come into God's Temple of the parochial school and ask and answer questions concerning the Messiah. But the atmosphere which your children breathe while they are away from you, is not an atmosphere of reading, writing and arithmetic; not a dusty scientific atmosphere which may give the soul consumption later on; but all those hours, day after day, are sweetened by the Child Jesus, the most important, the most ennobling subject of study for young children—for anyone. Therefore, when your children are separated from you and are in the parochial schools, they are about their Father's business; they are close to God, and are preparing for a healthy soul-future in which they will publicly preach Jesus Christ by their noble lives.

Of course, if your Catholic children are in public schools, you cannot have this certainty that they are asking and answering questions about the Messiah; that they are about their Father's business. No matter how you argue, no matter how much you praise these schools, you must admit that in them you will never find teachers who have deliberately lost the whole world for love of Jesus and His little ones; you will never find the atmosphere of personal knowledge and love of Jesus; and you will certainly never find the children asking and answering questions about Jesus. The most ennobling influence in education is lost in the public schools. They have lost Jesus, not by accident but by law; and you are certainly taking grave risks of your little children finally losing Jesus, if you send them to these schools.

The first great lesson, then, that the lone appearance of Jesus in thirty years teaches us, is that the main thing in life for all of us, and especially for young children, is to be about our Father's business—to be asking and answering questions concerning Jesus Christ.

And for those of you who have lost young children—you who have stood broken-hearted by their beds as they died—you have not

really lost them. The accident of death has only separated you from them for a time. It is nice to think that all the little children who have died beautiful Catholic deaths, are now playing about the floor of Heaven, or are clustered in great shining groups of innocence, asking and answering questions of Mary, the Virgin Mother, and kindly St. Joseph about the Child Jesus. For myself, I really believe that this consoling picture is here and now realized in actual life, when your living children whom you love so dearly are for many hours of each school-day clustered around the holy Sisters and kindly Brothers and fatherly priests in the Catholic parochial schools learning about Jesus Christ.

The Second Lesson, Obedience to Parents, is Also Taught in the Parochial Schools

The second great lesson which Jesus teaches us in His only public appearance in thirty long years is the lesson of submission to parents. He went down to Nazareth "and was subject to them."

Certainly you will all agree that this is a necessary lesson for our days and our freedom-loving country. If a child is obedient to his parents, and the parents prove themselves to be like Mary and Joseph, then we can expect that the child will grow and wax strong and be full of wisdom, that the grace of God will be in him, and that he will advance in wisdom and age and grace with God and men.

The necessity of this submission is evident. The vital question is: How can children be taught this submission? The answer comes at once. If a child is being taught in a parochial school, you know that he is being taught submission. The child lives this lesson of submission and obedience in the classroom; he is being taught how Jesus was subject to His parents; every time he looks at the Sister or Brother or Priest, he has before his eyes a concrete example of a person who has submitted to the yoke of Christ in order to obtain great happiness here and hereafter. If you foster this development at home by good example on your part and reasonable demands from the children, the child will live a happy, cheerful, holy life, and enter at last the beautiful Temple of Heaven, for which it has been prepared by a careful training in the sacred Temples of the parochial schools and the Catholic home.

SECOND SUNDAY AFTER EPIPHANY

Confidence in Christ

By J. E. Canavan, S.J.

"His mother saith to the waiters: Whatsoever He shall say to you, do ye" (John, ii. 5).

SYNOPSIS: I. The incident at Cana reveals (a) how human Christ is, (b) how Mary watches over our interests.

II. What the service of Christ entails.

(a) It must be a personal service.

(b) It does not demand the sacrifice of all pleasures.

(c) It calls down a most generous reward.

III. We need Faith, which leads to perfect confidence.

At Cana we find Jesus at the outset of His public life, moving among men quite naturally and without exciting comment or surprise. Not many knew Him, because His life at Nazareth had been uneventful; and the few who did know Him, looked on Him as a mere man with human needs of rest and enjoyment. His life was to be tragic. In a short time He was to be the center of a storm, spied upon, thwarted, misrepresented, the gloom of sadness so enveloping Him that He would be seen rarely at the festivals of men. But He begins His public mission by being present at a marriage feast, thus blessing and consecrating once for all our innocent human pleasures. How very human He was! He loved to call Himself "the Son of Man"; His delight was to be with the children of men; and here, on this occasion of domestic rejoicing, though He moves among the guests at the wedding banquet, He does not overawe them. The gaiety is unrestrained, though Christ is looking on.

Mary Ever Thoughtful of Our Welfare

But Mary, who was also at the festival and knew who Jesus was, kept watching with solicitous anxiety the growing embarrassments of the situation. The wine was running short, and Mary noticed it. She spoke to Jesus, and He, though He protested that His time was not yet come, obeyed her request. From this we can draw much comfort, because our Lord, sitting at the right hand of the Father, has a human heart and human sympathy, and Mary is now our Mother also, solemnly appointed as she stood at the foot of the

Cross, and just as solicitous for us as she was for the wedding guests at Cana. Jesus and Mary watch over us, and supply for our weakness even when we have no idea that we stand in need of assistance. Just as many of the guests at Cana were probably quite unaware that the wine had failed, many a man has never realized till long after the danger has passed, how close he had been to a fall, and that Christ by a large exercise of providence brought him safe through the peril. He himself had not even known his danger, and he had not asked for help. Mary had watched over his interests while he slept or was indifferent or careless, and he awakes to find himself unharmed. Mary is all-powerful with Jesus; and, if we look back on the path we have followed through life, we shall, at the end of the crazy furrows we have drawn, meet God's eyes following the pointing of a woman's hand.

We Must Help Ourselves

Now, Mary's advice to us is always the same: "Do whatsoever He shall say to you." On the waiters fulfilling this command, the water was changed into wine and the glory of God was revealed in the house. We shall not be called upon to do what is above our strength, because He who gives the command knows our weakness, sympathizes and works with us. He was the most human of men, and what He was at Cana, He is today. But, though He is ready to help us, we must first try to help ourselves. So He always acted. He did not change the water into wine until the waiters had first done Mary's bidding and filled the water-jars; He did not multiply the loaves and fishes until the Apostles had tried to feed the multitude and had failed. He will not tax us above our strength, but He asks us to exert our strength in His service.

Indeed, we catch in Christ's behavior throughout this incident at Cana a vivid glimpse of God's purpose. God has complete dominion over us because He made us. He could exact our service in big things as well as small. But He has given us free will, and He will not compel our obedience. If we serve Him, we must do so freely. And, furthermore, each of us has a special work to do, a particular service to render. Ours is a personal service, and, if we fail in it, God is robbed of so much glory, because no other creature can supply for us. If Mary had not consented to be the Mother of God,

Christ would not have been born at that time, in that place; if the waiters had not obeyed Mary's command, the water would not have been changed into wine.

But, though God's will and service may at times demand self-sacrifice, still we need not be afraid. Mortal sin we must avoid at all cost, and God's strengthening grace will never be wanting when we feel the allurement of sinful pleasure. And, if we aim at a nobler service, if we strive to follow Christ more closely and advance His kingdom more enthusiastically, even though we feel how weak we are, we can have confidence in His kindly human love and knowledge of us. And observe that we are not called upon to deny ourselves all pleasure if we are to be loyal to Christ. All the innocent enjoyments which the world offers can be ours, provided we place Christ's cause above them. As disciples of Jesus, we could have been present at Cana and partaken joyfully of the wine which His bounty had provided. And, because our Lord is so human, He knows how much we are influenced by personal considerations even in moments of genuine enthusiasm which are for the most part unselfish. He always treats us better than we deserve; He surprises us by His gratitude, and loads us with gifts which we understand but imperfectly. Eternal happiness is promised to him who gives a cup of water to another in the name of Jesus; to him who keeps the law is given, not a just share merely in the goods of life, but full measure, pressed down and flowing over. The chief steward at Cana could not understand why the best wine had been kept till the end: he did not know "whence it was"; He did not know that our Lord had interposed and, setting aside the wisdom of men, He had given gifts, not in so far as they might be expected, but with a prodigality which could draw on the infinite riches of God.

Therefore, strong in hope and confidence, we should be up and doing "whatsoever He shall say to us." There is much to be done by each of us. It should not be a question merely of avoiding sin, but a desire of extending Christ's Kingdom. Has our sweet Mother Mary never suggested to you that you should do some work for her Son, and wait upon His reward? Can you not do a work in the Church? Can you not be lay apostles, fostering and promoting the love and knowledge of our Lord throughout the circle in which you move?

The Necessity of Faith

We shall, of course, need faith. But so did the servants at the marriage feast. We must believe that, in serving Christ, we are not doing homage to a dead leader or cherishing a mere tradition. He is here and now among us, interested in our pleasures as in our pains; He is a King in a very real sense. This is the faith demanded of us: that Christ moves among us, that we are doing His bidding under His eyes, that we are under the protection of His mother, that He knows our needs, that He is anxious to reward us, that He is a King not of shreds and patches, not parsimonious nor penurious, but the Lord of heaven and the dispenser of the riches of God. Have you and I any appreciation—even the faintest—of the love of a God, who showers heavenly treasures upon us simply because we are sorry for having offended Him!

THIRD SUNDAY AFTER EPIPHANY

Divine Hope

By Ferdinand Heckmann, O.F.M.

"Amen I say to you, I have not found so great faith in Israel" (Matt., viii. 10).

SYNOPSIS: Introduction: The faith of the centurion inspired him with the hope of obtaining his request.

I. Nature of hope, (1) *in general,* (2) *of divine hope.*

II. Objects of hope, (1) *eternal glory,* (2) *grace.*

III. Hope is (1) *natural,* (2) *necessary,* (3) *obligatory,* (4) *essential to a Christian life.*

IV. Foundations of hope, (1) *faithfulness of God to His promises which is assured by* (*a*) *His infinite power and wisdom,* (*b*) *His boundless goodness and mercy,* (2) *the merits of Jesus Christ.*

Conclusion: Let us hold fast to hope, the anchor of our salvation.

His firm faith induced the centurion to approach our Divine Saviour with the confident hope that He would heal his servant. "Now faith," as St. Paul tells us, "is the substance of things to be hoped for, the evidence of things that appear not" (Hebr., xi. 1). "The just man liveth by faith," the same Apostle tells us (Gal., iii. 11); therefore, our Christian life is, and should be, a life of hope.

Hope, in its widest acceptation, is the desire of some future good,

which, though hard to attain, is possible of attainment; for if its attainment is impossible, this gives rise not to hope, but to despair. Hope always supposes the possibility, or better, a probability, nay even a moral certitude of attainment.

Christian hope is a divine virtue by which we confidently expect, with God's help, to reach eternal felicity as well as to have at our disposal the means of securing it. It is a divine virtue, not merely because its immediate object is God, but also because of the special manner of its origin. Hope is an infused virtue; that is, it is not, like other virtues or good habits in general, the outcome of repeated good acts or the product of our own industry. Like supernatural faith and charity, it is directly implanted in the soul by Almighty God. Both in itself and in the scope of its operation, it outstrips the limits of the created order; it belongs, therefore, to the supernatural order, and is to be had only through the liberality of the Creator. The capacity or ability which it confers on us is, not only the strengthening of an existing power or faculty in us, but rather the elevation, the transforming of a faculty for the performance of acts essentially outside its natural sphere of activity.

Hope is called a theological virtue because its immediate object is God, as is true of the other two essentially infused virtues, faith and charity. St. Thomas says that the theological virtues are so called "because they have God for their object, both in so far as by them we are properly directed to Him, and because they are infused into our souls by God alone, as also, finally, because we come to know of them only by divine revelation in the Sacred Scriptures."

Divine hope stands midway between divine faith and divine charity. Hope depends upon faith, for faith is the foundation, the root of our hope; hope is the flower of our faith, for what we hold as true in faith, we aspire to in hope. St. Paul tells us that "faith is the substance, that is, the foundation or root of the things hoped for." Christian hope finds its end, its consummation in divine charity, in the everlasting union and bond of love with God in the realms of eternal bliss.

Objects of Hope

What may we—nay, must we—hope of God? Grace here below, and eternal glory hereafter. Everlasting beatitude is the first and

noblest object of our hope—in other words, the possession of God and the joys of which He is the source for all eternity. Such is the sublime degree to which Christian hope elevates us. Bounding through all space, leaving behind it all created goods, however precious, however seducing, it pierces, according to the words of St. Paul, into the sanctuary where God unveils the wonders of His being. There, attaching itself to the Being of beings, it wishes never more to be separated from Him, until it has made Him its everlasting conquest and possession. What God said to Abraham, applies also to every one of us: "Fear not, Abraham, walk before Me and be perfect, I am thy protector and thy reward exceeding great." Our faith teaches us that God is our last end. He desires, therefore, to be the principal object of our hope. Our destiny here below is that we should strive after a perfect union with God.

The second object of our hope is grace. By grace we must understand all the means that are necessary to arrive at eternal beatitude —namely, the remission of our sins, the help and assistance of God to avoid evil and to do good, and also temporal goods in so far as they are conducive to our salvation. It is during life, while our soul is united to our body, that we must labor to obtain everlasting happiness. Hence, it follows that all that is necessary for the life of the soul and the life of the body, is the secondary object of Christian hope. God, who desires the end, also desires the means. This is the reason why He commands us to expect and every day to ask of Him the possession of His kingdom and afterwards our daily bread—that is to say, all that is spiritually and corporally necessary for us to labor, during the days of our mortal pilgrimage, for the attainment of the beatitude which He has promised us.

It is, therefore, permitted us to hope for and to ask from God all the goods that we require for soul and body, but only with a view to our last end. To ask them only in order to rest in them with complacency, without making them serve as steps to raise us to heaven, is a criminal disturbance of the order established by God and a degradation of the soul. In short, glory in heaven—that is, the possession of God for all eternity—and on earth grace, which is the beginning of glory, are the objects of our Christian hope.

Hope Is Natural and Necessary

The virtue of hope is natural and necessary for us and obligatory upon us. The desire of general happiness is anchored in the human heart, deep down in the very essence of our being. We all desire to be happy. We may be free in many things; in this we are not free. We must have happiness, greater than the present, happiness of one kind or another. Life is one, long, painful, unsatisfied desire. When that desire is centered in God and the soul's salvation, it inevitably becomes hope, for then we have real happiness before us, and all may obtain it.

Hope is absolutely necessary for salvation "for we are saved by hope," as St. Paul tells us (Rom., viii. 24). As a matter of fact, we cannot arrive at salvation without fulfilling the will of God. Now, the express will of God is that we believe His fidelity to His promises, and that we confidently expect everlasting beatitude with all the means to attain it. By not hoping in God, we offer Him the grossest insult. There is then a formal, a direct precept which rigorously imposes on all the duty of hoping, and of making acts of hope.

This is evident from every page of Sacred Scripture. The first commandment bids us to hope, as well as believe, in God. "Seek ye first the kingdom of God and His justice," says our Divine Saviour (Matt., vi. 33); and St. Paul says: "If you be risen with Christ, seek the things which are above, where Christ sitteth at the right hand of God; mind the things that are above, not the things that are on earth" (Col., iii. 1). Here we are bidden to seek the things which are above, the kingdom of God; therefore, we must also long and hope for them, else the former command would have been useless and foolish. In his Epistle to the Hebrews St. Paul tells us: "He that cometh to God must believe that He is, and is a rewarded to them that seek Him" (Hebr., xi. 6); here the word "must" contains a precept, and the word "rewarded" the obligation of expecting eternal beatitude from God. "Turn thou to thy God," says the Prophet Osee, "and hope in thy God always" (Osee, xii. 6).

We are not only obliged to preserve that habitual hope which we received in baptism, but we are bound to make formal acts of hope when circumstances demand it; these are, when we come to the age

of reason, when we are assailed by temptations of despair, frequently during life, and at the point of death.

Hope is not only natural, necessary and obligatory, but it is essential to life. It is the mainspring of all activity, and without it life would not be worth living. Especially is Christian hope essential for the leading of a Christian life, for no man would take upon himself that burden, if he did not confidently expect a crown of glory beyond, sufficient to repay him for all the things endured here below for conscience's sake. Hope is a star that beckons us on to renewed effort, a vision of the goal that animates and invigorates us; it is also a soothing balm to the wounds we receive in the struggle.

The Foundations of Hope

The foundations or grounds of our hope are the most sure and solid—namely, the fidelity of God to His promises and the merits of our Lord Jesus Christ. God can no more deceive us than He can cease to be God. God would deceive us if He were to fail in His promises; for they are formal, repeated a thousand times, and accompanied with oaths. We are then made certain that God will always be ready and never fail to bestow all graces, every blessing, every favor, and even heaven itself on all those who faithfully keep His commandments. In the Apocalypse He promises eternal salvation, if we continue faithful to Him to the end and overcome the enemies of our soul. "To him that shall overcome I will give to sit with Me on My throne, as I also have overcome, and am set down with My Father on His throne" (Apoc., iii. 21).

Our assurance that God will be faithful to His promises rests securely on some of the essential perfections of God—His infinite power and wisdom, His unbounded goodness and mercy. He is infinitely powerful; nothing can prevent Him from keeping His promises. He is infinitely wise; nothing can make Him forget His promises, or ignore our petitions, or despise our wants. He is infinitely good; He cannot and will not mock or deceive us. He is infinitely merciful; He will forgive our sins if in upright repentance we return to Him.

Our hope rests, in the second place, on the merits of our Lord. On the one hand, these merits are infinite; they suffice, consequently, to obtain for us all that is necessary for our salvation. On the other

hand, these merits are ours; we can, therefore, make use of them with confidence. The price for all the graces that we solicit has been paid in advance; God Himself accepted it. Jesus Christ tells us that His Father will grant whatever we ask in His name and through His merits.

St. Paul therefore admonishes us "to hold fast the hope set before us, which we have as an anchor of the soul, sure and firm, and which entereth in even within the veil" of the sanctuary of God (Heb., vi. 18, 19). Let us pray with holy King David: "For Thee my flesh and my heart hath fainted away; Thou art the God of my heart, and the God that is my portion forever; for behold they that go far from Thee shall perish; Thou hast destroyed all them that are disloyal to Thee. But it is good for me to stick close to my God —to put my hope in the Lord God" (Ps. lxxii, 26). In Thee, O Lord, have I hoped, let me never be comfounded" (Ps. xxx, 1).

FOURTH SUNDAY AFTER EPIPHANY

The Love of Our Neighbor

By P. J. Lydon, D.D.

"Owe no man anything, but to love one another" (Rom., xiii, 8).

SYNOPSIS: *I. Philanthropy of our age and the charity of the Christian.*
II. How charity may be practised.
(a) In thought, word and deed.
(b) Almsgiving.
(c) Fraternal Correction.
(d) Love of our Enemies.
III. Conclusion.

We live in an age that believes in the service of humanity. Social service or philanthropy put on a business basis has become the religion of thousands. Community chests and associated charities are familiar institutions. But, admitting their natural advantages, these things are not necessarily an expression of Christian charity. The motive may be entirely practical or natural. Faith alone is the basis of Christian love. Four hundred years ago the cry of the Reformers was "faith without good works"; today we hear "good works without faith," or "deeds, not creeds." In Catholic teaching we love our neighbor as Christ would have us love him, not because he has been

good to us or because we like his talents and tastes, but because he is the work of God, the reflection of God's goodness; because he shares in the grace of God, was redeemed by the Divine Saviour, and is destined like us to see God face to face. He is our brother, the child of the common Father, and a brother of our elder Brother, Christ. Whatever God loves, we love. How different this view of man from the crude language of our modern professor who speaks coldly of the "human herd." The expression suggests the animal philosophy that empties life of its sacredness and breaks down the big barrier that divides man from the beasts of the field. An example or two from history will best show the contrast between the pagan and the Christian idea of man.

In paganism the slave had no rights; he was a chattel to be cast aside like an old coat. Under the Emperor Valerian two Christian slaves, Protus and Hyacinthus, were burned alive. Their Christian friends reverently gathered up the ashes of the lowly martyrs, wrapped them in a winding sheet of tissue of gold, and placed them in an urn. They were not senators, but slaves; yet they were brothers in Christ in Whom there is no distinction of free or slave, Greek or barbarian. St. Melania, a very wealthy woman of her age, upon becoming a Christian, liberated at one time more than eight thousand slaves. Her faith caused her to see, beneath the poor rags, the shining soul that was made to the image and likeness of God. They were members of the mystic body of Christ, purchased not with silver, but with the precious Blood of the Redeemer. This is the motive of Christian love and this is why love of God in Himself always implies love of God's children.

Charity in Thought, Word and Deed

We are commanded to love our neighbor as ourselves, and this in thought, word and deed. "By this shall all men know that you are My disciples, if you have love one for another." Good deeds like bad deeds proceed from the heart. Good-will toward our neighbor is the beginning of charity; as we wish ourselves well, we must wish well to our brother. "Judge not that you may not be judged," says Christ. Rash judgment of our neighbor is a sin against justice and charity—ascribing false motives to him, thinking that he is a hypocrite when he attends Mass, etc. How do we know?

"Charity," says St. Paul, "thinketh no evil, beareth all things, believeth all (good) things" of our struggling brother. The thoughts must be charitable, if the deeds are to be charitable.

What a world of power in the word of cheer and sympathy! How it lifts up the downcast and puts courage in the coward! On the other hand, see the bleeding heart that quivers beneath our cutting words—the confusion that covers the face of our fellow-traveller on the hard road of life when our uncharitable words poison his happiness. "The tongue," says the Apostle, "is a world of iniquity." Our tongue must be the bearer of cheer, comfort and courage from a heart that is filled with kind thoughts and good-will for all. Revealing the faults of our neighbor without good cause, is a sin against justice as well as an act of uncharity.

Almsgiving

The charity of the Christian expresses itself in all the corporal and spiritual works of mercy. In a special manner must the needy brother be relieved. On the day of final account the Judge will reward or punish according as we have fed the hungry and visited the weary and afflicted, or as we have ignored Christ in His needy brethren. Our charity, however, must be prudent in the sense that money must not be given to the lazy and to those who pretend poverty; it must be sufficient to help them to help themselves; it must be prompt so that delay may not cause utter misery; it must be secret and supernatural, not practised for vainglory, but to honor Christ who deigned to call the poor His least brethren.

There is a serious precept of charity to give of our superfluous goods to those who are in grave or common need, unless indeed our own position is equally bad. The rich in particular, instead of multiplying new wants according as their income grows, must consider that the poor have a right in charity to what is left after their own reasonable needs are provided for. Some theologians teach that all of one's superfluous goods are subject to the call of charity; at least a good portion of them must be distributed. The interest on some capital can be easily given to worthy causes without disturbing business. The wealthy must remember that property has its duties and responsibilities as well as its rights. "How hard it is for the rich man to enter the Kingdom of heaven," says our Lord.

St. Thomas tells us why. Wealth according to this great theologian, and his judgment is borne out by experience, produces three evils—worry, avarice and pride. The tendency is to become absorbed in money-making and to ignore our religious duties; money-making becomes the master passion, and the higher things are forgotten. Again, the love of money grows on its possessors, and the genial current of the soul, the spirit of generosity, is dried up. Selfishness, greed and injustice are the result. Then, money is power, and power begets arrogance and an attitude of self-sufficiency. When the social doctrine of the Gospel is announced from the pulpit or in the Catholic press, we at once hear from some of our lay theologians. "This priest is preaching Socialism," says one. "He is a radical," says another. The fact is that they have never grasped the truth that private property has its limitations, that the needs of others beget in the well-to-do a serious obligation to divide up. The Fathers of the Early Church were so imbued with this sound principle that their language, when considered apart from the special circumstances of their day, would almost lead one to think that they did not believe in the principle of private ownership at all. They did believe in it, but they had not the selfish or exaggerated view of it that one hears in many quarters in our time. Large fortunes are often transmitted to children who do not know the value of money. The hands that gathered them had to let them go; they passed them on to those who often enough disgrace the famliy name. When making a will every Catholic ought to make a "Catholic will." They should consider the needs of the foreign missions, the struggling schools that are erected to keep alive in our youth the thought of the rights of God and the sacredness of life, the homes for the aged and the orphan, and many other objects that are languishing for lack of material support. With all our riches, there is danger that we shall appear poor and emtpy-handed before the just Judge. Not without truth do we speak of the "poor rich man." There are exceptions, of course, but it remains true that there is great need of a spiritual awakening among those who enjoy the good things of life.

Fraternal Correction

We must practise the spiritual works of mercy—teach the ignor-

ant, give counsel to the doubtful, console the sorrowful, forgive injuries, correct the sinner, and pray for the living and the dead. Correction of the erring demands special attention, for it is a difficult and delicate task. The scrupulous, because of their own condition, are excused from giving correction to the erring. Our Lord tells us to take the erring brother apart and in secret warn him; if this proves fruitless, repeat the warning in the presence of one or two others; if still our efforts are unavailing, tell the superior. In order to be obliged in charity to correct the sinner, it must be reasonably certain that he has committed or intends to commit a mortal sin; there ought to be a solid probability that our words will produce a good effect, and, finally, we are excused from giving the correction if we have reason to fear serious harm to ourselves. In general, let superiors do the correcting first. We rub shoulders with our fellows every day. How many of us ever think of urging a careless Catholic to attend church on Sunday, or to make a Mission? How many of us discourage evil talk when we could easily do so? There is matter for self-examination under this head. It is well to remember on the other hand that we often see the mote that is in our brother's eye, and we do not see the beam that is in our own eye. That is, we are often too ready to point out the small faults of others, while our self-love conceals from view the greater faults in our own lives. If we correct our own defects first, we shall be in a better position to correct our neighbor. In this whole question of the faults of others, we must be prudent, humble and sincere. Running with tales to superiors is rarely inspired by charity. It is often a form of injustice and uncharitableness, and an attempt to "get even" with another. We exaggerate and distort the facts, and then go on with our prayers like the Pharisee of the Gospel. Let us make a meditation on this today.

Love of Our Enemies

Christ alone taught men, Jew and Gentile, to look beyond the borders of their own household and people, and to see in the stranger a brother. Even our enemies are children of God and share in the grace of Redemption. "I say to you," says the Saviour, "love your enemies." To many this is a hard saying. Let us see what it means. It does not mean that we must show extraordinary benevo-

lence to those who injure us; this would be heroic. It does not mean that we must like their defects or seek their company. But we are obliged by charity to refrain from wishing evil for its own sake to our enemy—for example, sickness, loss of fortune, etc. We are bound to show him the common signs of friendship. It is the custom with us to speak to acquaintances when we meet them in a friend's house. To refuse to salute our enemy under such circumstances is a sin against the common charity that is due to any fellow-being. It would be a sin of hate to refuse. We are bound to seek reconciliation with those whom we have injured. "If thou offer thy gift at the altar and there thou remember that thy brother hath anything against thee, leave thy gift at the altar and go first to be reconciled to thy brother, and then coming thou shalt offer thy gift." If a person has injured us and now seeks to be reconciled, we ought in charity to meet him either personally or through a friend, and forgive the injury. "If thou wilt not forgive men their offenses, neither will your Heavenly Father forgive you your offenses," says the Saviour. "Father, forgive them for they know not what they do." This is one of the Seven Last Words of Jesus that broke the silence of the agony, and they reveal in Him a character truly divine. They were preached from the pulpit of the Cross, and we as disciples must imitate by the aid of grace this divine example.

To feel hurt and indignant when others injure us, is natural and not a sin, and we are allowed to defend our rights before the law. But the thing to be avoided is the positive ill-will that returns evil for evil, and that nurses an unforgiving spirit. We must not exclude our enemies from our prayers nor from our ordinary acts of almsgiving.

We have passed through the fire of war, but we are only slowly forgetting the wounds of war. "Forests of bayonets," as the Holy Father reminded the world a few years ago, are not the basis of peace among the nations. Justice and charity are the basis. Newspapers containing lying reports about our enemies did much to fan the flames of hate. We should remember that the common people in any country are not responsible for wars nor for the excesses of their armies. In proportion as Christianity takes possession of the hearts of men, wars and the hate begotten of wars will diminish and men will live, not the life of the jungle—the life of wolf against

wolf—but the life of children of the Common Father who sends the rain upon the just and the unjust, and whose heart is ready to forgive all injuries.

Let us make a meditation before the crucifix today and ask the Divine Heart that was pierced for love of all to give us the spirit of love and forbearance. Life is hard. Let us seek to make its burdens lighter for one another, so that once more the unbeliever may be forced to say: "See how those Christians love one another!" Amen.

Recent Publications

The Mass. By the Rev. Joseph A. Dunney. Price: $2.50. (The Macmillan Co., New York.)

Father Dunney has written a most useful and edifying book. The ceremonies and the language of the Mass are fully explained, not only in their symbolic meaning, but in the light of history and modern usage. The illustrations are thoroughly in keeping with the subject. The language is simple and clear, the style free from all pedantry. Although the author occasionally indulges in the proverbial "Homeric nod," yet these simple lapses only accentuate the book's worth and do not detract from its value.

Clergy and laity will be charmed by this volume. The priest will peruse it with great advantage to himself, and can use its contents and adapt its suggestions for the pulpit and the convert class. The layman will find it most illuminating for his own enlightenment, and especially for the instruction of truth-seekers who occasionally witness the ceremonies of the Church and desire fuller information. The teacher will find in it a wealth of material for class-work and a sturdy assistant in instructing the pupils.

Essentialia Philosophiæ. By Rev. F. P. Siegfried. (Dolphin Press, Philadelphia.)

The Professor of Philosophy at the Philadelphia Diocesan Seminary has offered to students the fruit of his many years of experience in the lecture-room. A little book it is indeed, containing no more than the title promises, but treating these essentials more adequately than could be anticipated in such narrow compass. Everything is in the form of question and answer, and the matter is based on such texts as those of Fathers Hickey, Frick and Cathrein. The book is not intended as a complete text, but merely as an auxiliary adjunct to a larger manual. Those who consider such an aid necessary or even useful, will doubtless give this volume their approval. If it is really needed, Dr. Siegfried's work could make unnecessary the dictation or mimeographing of the professor's own notes and so save much labor. It would seem that the minimum of philosophic lore given in the manuals mentioned is not so heavy that it must be so finely digested. Such devices as this tend away from the very end the author has in mind, the concept of philosophy as an organic whole, and induce a harmful habit of studying for examinations rather than for life. Unfortunately also it must be noted that this booklet is quite un-thomistic in character

and hence out of harmony with what the Holy See now requires for text-books in Philosophy.

The Ways of God. By Madame H. Mink-Jullien. Translated by M. D. M. Goldschild, B.A. (Benziger Bros., New York City.)

We have here the story of the longings of a soul for its God written in a style which will attract many. The writer is a young woman of France, a modern pagan, and very bigoted towards Catholicism, its beliefs and customs. She longs for a God in Whom she can place confidence. An inward voice tells her such a God is to be found in the Church of Christ, and she becomes a Catholic. The message of the book is summed up in her own words: "How I should like to say to the whole world, to believers as well as to renegades but above all to poor ignorant people brought up, like me, far from God, that He is always there, attentive and hidden—and whether they wish it or not, it is always this God that they are seeking, even in their ignorance, even in their hesitation, even in their rebellion."

Societas Christi. By Mother St. Paul. Price: $2.00. (Longmans, Green & Co., New York City.)

This adaptation of the Exercises of St. Ignatius for an eight-day retreat possesses the same clarity that marked the previous books by the same writer. The spirit of the Exercises has been kept unimpaired, and this alone is a high recommendation. There is also a flexibility in the method of presentation which will enable each reader to develop some thoughts for himself. It is an excellent book as a guide for a private retreat, or as an aid to meditation at other times.

The Wonder of Life. By Joël Blau. Price: $2. (The Macmillan Co., New York City.)

In the chapters of this volume—styled by their author, "anthropomorphic meditations"—the wonder of life is displayed. Life is shown to be wonderful—wonderful because it has so much in itself. Any thinking being will realize that life is wonderful, except one of a superficial character. But all will not agree on what causes the wonder. Mr. Blau finds it in life itself, reaching up to God—a beautiful picture indeed, but not quite true from the Catholic viewpoint. He finds this the reason, because he is, as he himself states, a Jew. By this profession, he would find it impossible to admit the real reason of the wonder to be the advent of a Messiah. But others are able to, and do! No matter how marvellous we find life to be in itself, there still remains the great marvel that all the effects of life are not in

vain: and this because a living Christ, by His great sacrifice, has put into them a merit which they, of themselves, could never have nor obtain! And this is the real wonder of life!

But the work itself, aside from the cause of the wonder, is interesting indeed. It gives an idea, in excellent composition and expression, of what our Jewish brethren believe. For reading nothing more pleasant could be found.

The "Practice" of Mother Clare Fey. Translated by a Member of her Community. Price: $1.25. (B. Herder Book Co., St. Louis, Mo.)

Here is a guide and an inspiration to all who have heard the command, "Walk before Me and be perfect," and who would sound the depths of that command. It tells what the presence of our Eucharistic God meant to Mother Clare Fey, the foundress of the Sisters of the Poor Child Jesus; how she molded her own spiritual life and that of her community into a lively and continual remembrance of the presence of God on our altars. The chapter on "Special Applications" fits the "Practice" to our every act of prayer or work or recreation. The book is a worthwhile addition to the literature on this most excellent devotion, and the publishers have done their share towards making the volume attractive.

Codicis Juris Canonici Supplementum. By Nicolaus Hilling. (Joseph Waibel, Freiburg im Breisgau.)

The author's idea of collecting in order the nine most important Decrees and Instructions of Popes and Congregations which illustrate some part of the new Code, is a good one. Such enactments are generally unknown, but, now gathered into this small book, they may easily become common property and thus be of use to jurists and schools. The author has added the sources at the beginning of the Decrees, and sometimes some very brief notes at the foot of the pages. But we seek in vain the approval of competent ecclesiastical authority, which is required according to Canon 1389; therefore, we have no official assurance of the authenticity and integrity of the documents therein, and this lack diminishes the worth of the book.

The Last Lap. By Fergal McGrath, S.J. Price: $1.80. (Benziger Bros., New York City.)

This story of Irish school life is well written and interesting. The hero, with all his virtues, has the grave and most common fault of "looking out for number one." His struggle against selfishness is

more glorious than his victories on track and field. The author knew boys and portrayed boys—not tin-types. Although some of the games and the conversational language are not American, the book will not lose its appeal for our boys, because the rapid action of the story sustains interest. There is a growing list of books for boys—books breathing out a Catholic spirit—and "The Last Lap" should take a good place on the honor roll.

S. V. H.

Books Received

Appleton & Co., New York:

Starshine and Candlelight. By Sister Mary Angelita, B.V.M. $1.50—*Youth's Adventure.* By Harry Emerson Fosdick. $1.25—*Pearl.* By Sister M. Madeleva. $2.00.

Auriesville, New York:

Martyrs Hill Program of Celebration, Sept. 27, 1925.

Benziger Bros., New York:

Certain Godly and Devout Prayers. By Cuthbert Tunstall. $1.00—*Thoughts from St. Francis of Assisi.* By Flora Lucy Freeman, T.O.S.F. 80c—*St. Augustine's City of God.* By Rev. Joseph Rickaby, S.J. $1.10—*Thy Kingdom Come.* Series III. By Rev. J. E. Moffatt, S.J. 30c—*Thoughts for To-day.* By Rev. Raymond T. Feely, S. J. 50c—*Poets and Pilgrims.* By Katherine Bregy, Litt.D. $1.90—*The Little Flower's Love for Her Parents.* By Sister M. Eleanore, C.S.C., Ph.D. 20c—*John Ogilvie.* By W. E. Brown. $2.75—*The Mystery of Love.* By Most Rev. A.H.M. Lepicier, O.S.M. $1.50—*Mary Rose Keeps House.* By Mary Mabel Wirries. $1.00—*The Home Virtues.* By Rev. Francis X. Doyle, S.J. $1.25—*It Happened in Rome.* By Isabel C. Clarke. $2.00—*Thoughts of Blessed Ramon Lull.* By E. Allison Peers. 80c.

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My Lady Poverty. By Francis de Sales Gliebe, O.F.M. 25c.

Herder Book Co., St. Louis, Mo.:

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Longmans, Green & Co., New York:

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Loyola University Press, Chicago:

Institutiones Dogmaticæ in Usum Scholarum. By Rev. Bernardo J. Otter, S.J. $3.75.

The Macmillan Co., New York City:

Science as Revelation. By John M. Watson. $2.25.—*To Die With Jesus.* By Rev. Gerald Shaughnessy, S.M., D.D. $1.00—*Man.* By Rev. Martin J. Scott, S.J. $1.00—*The Aim of Jesus Christ.* By William Forbes Cooley, Ph.D. $2.00.

Casa Editrice Pietro Marietti, Torino, Italy:

Divus Thomas, July Issue.

Minnesota State Federation of Labor:

The Church and Labor. Addresses by Rev. J. C. Harrington at 43rd Convention.. *Silver Jubilee,* 1900-1925. Father of the Blessed Sacrament, New York City.

Notre Dame University, Ind.:

Curriculum Study in Religion.

Oklahoma, Okla.:

Pastoral Letter, of the Rt. Rev. Francis C. Kelley, S.T.D., LL.D. to Ecclesiastical students of the Diocese of Oklahoma.

Society of Divine Word, Techny, Ill.:

How to Pray Well. By Rev. William Gier, S.V.D.—*With the Heralds of the Cross.* By Rev. Nobert Weber, O.S.B. Translated by Thomas J. Kennedy.
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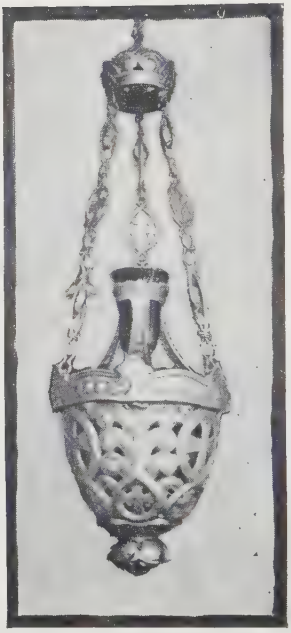
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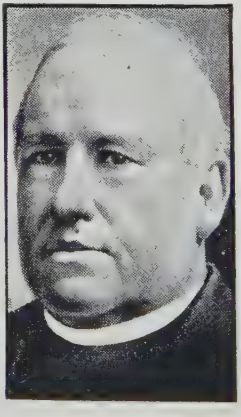
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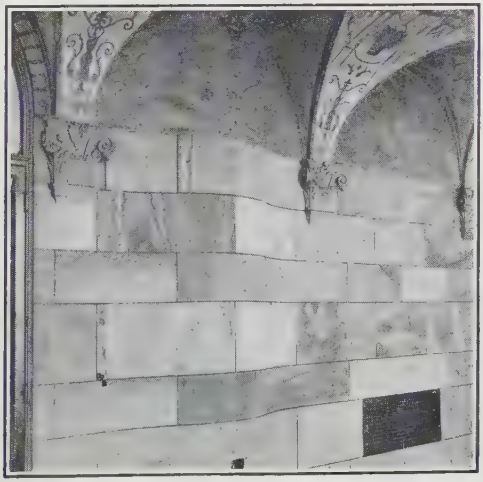
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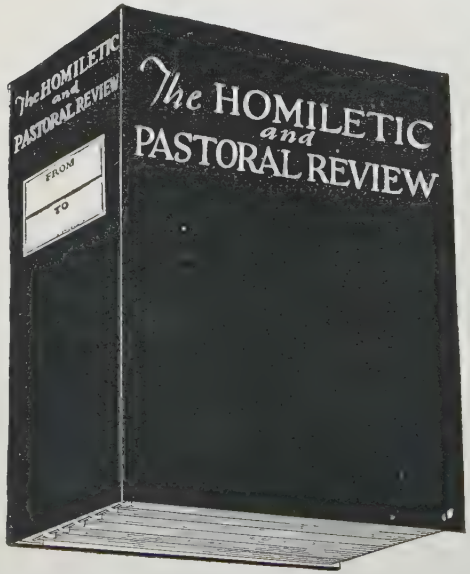
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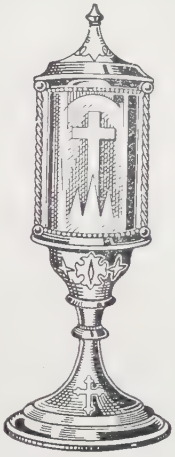
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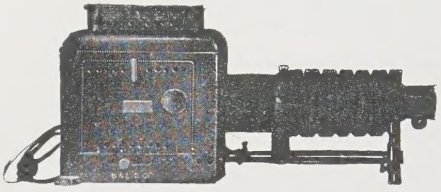
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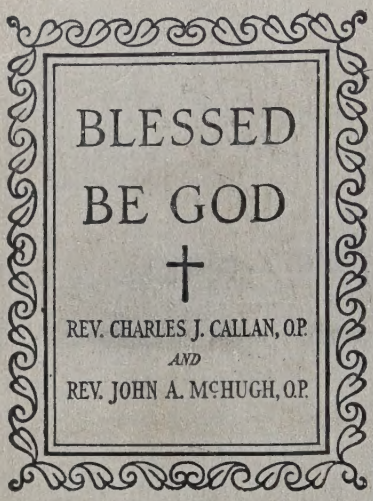
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